

# The Baptist Record

"THY KINGDOM COME"

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## Who's Who and What's What

Mrs. H. E. Watters, widow of a former president of Union University, goes to Bessie Tift College as teacher of Home Economics.

President M. P. L. Berry report that all rooms at Hillman College had been taken, but due to some withdrawals, it is now possible to take care of a few more girls.

Pastor Martin is being assisted this week in a revival meeting at Concord Church, Yazoo County, by Rev. D. M. Nelson, who is down from his work in Kentucky for this service.

In the absence of Pastor W. A. Sullivan, the Editor was privileged to run down to Natchez and preach Sunday morning. There be some who think of Natchez as one of the hard places, but we have known here some as devoted saints as anywhere. It was a joy to greet old friends, and to prove the hospitality of the pastor's family.

We have just examined a copy of the minutes of the Southern Baptist Convention for 1939. We do not know how or from whom the information about the Baptist Record was secured. But the report of our circulation is away out of date, and Dr. R. B. Gunter is given as the Mission Secretary, on page 450. The circulation of the Baptist Record is 17,320 and "going up."

Brother Jake C. Murphy who finished recently at Clarke College expects to enter Mississippi College in September. He is pastor of a half time church in Louisiana and would be pleased to find church work nearer to Clinton. He is a son of Dr. S. A. Murphy who is an alumnus of Mississippi College.

In less than a month after liquor was licensed in Memphis, Tenn., there are as many wholesale liquor dealers in the city as there are wholesale grocers; and there is a retail license for every 2,000 people in the city. Now if anybody thinks there will be less liquor consumed under the license system than under prohibition, he simply hasn't got sense enough to find his way to his own front door. Already the liquor dealers are complaining that too many licenses have been issued.

The Watchman-Examiner of New York thinks it is a mistake to take money that is given for missions and appropriate it to the support of the Federal Council as the Northern Baptist Convention is doing. And for the same reason opposition is expressed to the use of money in support of the World Council. This opposition is based on the contention that many of the churches do not believe in the Federal Council, nor in the World Council, and it is an injustice to take money which they give and use it in support of something to which they are opposed.

Last week brother Little who recently graduated from Mississippi College was examined by a council of ministers at Clinton as to his fitness for the gospel ministry. Present were Pastor J. W. Middleton, Dr. M. O. Patterson, Prof. J. R. Pitt and Editor P. I. Lipsey. The pastor presided and led in the examination. The council voted unanimous approval and on Sunday evening the ordination service was held in the Clinton Church. Pastor Middleton preached the sermon and the Editor led in the ordaining prayer. Brother Little has been called to a group of churches in his native county of Simpson.

Dr. W. A. Sullivan of Natchez was with Pastor Graeser in a good meeting in Harmony Church, Copiah County. There were 14 additions by baptism.

Rev. M. S. Varnado of Mobile, Ala., has been with West Salem Baptist Church, Greene County, Miss., in a great revival. Thirteen members were received and Christians were revived. Brother Varnado was pastor of West Salem for five years before going to Mobile. We are asking the prayers of praying people that this revival will continue in the hearts of the people.—Mrs. Bill Smith, Church Clerk.

The Executive Committee of the Southern Baptist Convention reports total receipts in July for all southwide objects, given by the various states, as \$115,537.52. Of this amount \$87,157.02 came through the cooperative program, \$14,677.36 designated and \$13,703.14 through the Hundred Thousand Club. Mississippi sent \$2,200.06 for southwide objects. Of this \$1,489.42 went through the cooperative program, \$183.93 designated and \$526.71 through the Hundred Thousand Club. For the past seven months of 1939 the amount given for all southwide objects by all the states was \$1,155,537.52, which is nearly \$80,000 more than was given for the same period last year.

The official report of the Sixth Congress of the Baptist World Alliance, a book of three hundred or more pages, carrying all of the addresses and sermons and commission reports of the Atlanta Congress, will go to press within the very near future. This book will sell for \$2.50 per copy, postpaid. Checks or post office money orders should be made out to The Baptist World Alliance. Orders must be received, with checks or post office money orders attached, not later than September 15th if you desire a copy of the first edition. Address your order to Dr. Louie D. Newton, 1085 Ponce de Leon Ave., N. E., Atlanta, Georgia.

Along with many friends of Dr. J. Frank Tull we were greatly shocked by the announcement of his sudden death a few days ago. We have known, loved and admired him for many years. He was the soul of candor and courage. He was an excellent preacher and faithful pastor. Since his graduation from Mississippi College, and the Louisville Seminary he had been pastor in Mississippi, Tennessee and Arkansas. Most of his ministerial life was spent in Mississippi. Among the churches he served were New Albany, Gallman, Mt. Olive and Centerville. At this last he was pastor at the time of his death. We extend sympathy to his dear companion, and to his children. These are an honor to his memory. He also leaves three brothers: Dr. S. E. Tull of Hazlehurst, Mr. N. T. Tull of New Orleans and Mr. J. P. Tull of Jackson.

Whether or not Mr. John L. Lewis of C. I. O. fame was right in his characterization of Vice President Garner as a "poker playing, whiskey drinking, evil old man," we cannot say of our personal knowledge, though there have been intimations that Mr. Garner is not a model in these matters. But the objection that some are making that it is not proper to invade a man's private life and personal conduct, and that it is nobody's business how a public official lives, that is all tommyrot. A man's private life, that is the question of whether he is moral or immoral is of very vital concern to every voter in the country. Whenever it becomes of no concern to a voter what sort of life an official lives, this country is doomed.

National Voice, 126 West Third St., Los Angeles, California, offers to send free literature with up-to-date facts about temperance and prohibition.

This is written to every member of the Richmond Baptist Church, that they may be praying for our meeting to begin on the third Sunday of August. Let us tell our friends about it. Start now inviting our lost friends to these services. Don't let a day pass without praying that God will give us a great revival.—E. N. Patterson, Pastor.

When the beer dealers of Mississippi had to organize and employ a lawyer to "clean up or close up" the joints that are violating the law, then it is evident that things have gone far to the bad. Does anybody believe they will really clean up? Hardly. Most of the federal licenses to sell hard liquor in Mississippi are held by beer sellers. This is proof of constant violation of the state law. Will the brewers refuse to sell to these law violators? If so there will be something new under the sun.

Brother O. E. Eure and I organized a Baptist Church last October in a community a few miles west of Ellisville with seventeen members. I was called as pastor, and have been giving one Sunday a month since. Beginning the fifth Sunday brother B. S. Hilbun held a five days' meeting which resulted in nineteen additions to the church, sixteen for baptism. It was indeed a most excellent meeting, and more than doubled the membership. We have no building at present, but expect to erect one at an early date. It is an excellent community, and prospects are fine for the future growth of the church. It has been a delight to serve them.—E. T. Mobberly.

Pastor F. A. Lummus had with him Pastor James McNair of Louisiana to conduct the annual revival of Bowlin Church in Attala County (July 21-28). Notwithstanding the heat and rain, the congregations were good. At the first service three young people gave themselves in dedication for definite Christian service. The whole church seemed revived with 15 additions, 11 of which were by baptism. It was also brother McNair's pleasure to officiate in the marriage ceremony of Mr. Sanford Keith, his brother-in-law, and Miss Doris Tucker on Thursday evening at the close of the preaching service. At the closing service an invitation was extended to him and his wife to be back for the 1940 annual revival if God should so lead.

Editor J. E. Brown of the Word and Way, Baptist paper of Kansas City, Mo., has recently had some experience in efforts to renovate the political situation in that city. All the country knows something of the corruption and graft which have characterized the city administration there for years. Some of the leaders have been sent to the penitentiary. It took the governor of the state and the aid of the federal government to do it. The concern of Dr. Brown is for the future. He thinks the greatest menace to good government is the "indifference of good people." There are lessons here for all of us. It is not enough for us to condemn what has been done in Kansas City. There are places nearer home that need to be looked after, and what is more, any city or state government can become just as bad if it is let alone. Democracy can exist only where righteousness is at a premium. Only when Christian people are awake to the duties of citizenship is there protection against corruption in politics.



## Sparks and Splinters

Congratulations to the heathen-Hindu. They have more sense than some Americans. Prohibition of the sale of liquor went into effect in Bombay August 1.

During the third week in June Dr. R. B. Gunter assisted Pastor John W. Cook in a meeting with the Church at Fayette. There were seven additions, two by letter and five for baptism.

Mrs. Geo. McWilliams, president of the Missouri W.M.U. and Miss Louise Smith, secretary of Florida W.M.U. sailed Aug. 4 for a two and a half months' visit to the mission fields in South America.

Dr. M. T. Andrews died recently in Chattanooga, Tenn. He was a native of Mississippi, and for many years pastor of First Church, Texarkana, Texas. He made a tour of the mission fields a year ago with Dr. C. E. Maddry.

Crosby Baptist Church voted \$250.00 in business meeting Sunday to go on Woman's College Endowment Fund. Dr. W. B. Brown, faculty member of Woman's College, is contacting pastors in this section in the interest of this fund.—W.

Pastor John W. Cook of Union Church had with him last week brother Joe Sturdivant in a meeting at the Pleasant Hill Church in Copiah County. There were eleven additions, one by letter and ten for baptism. Brother Joseph Allman of Newton led the singing during the week. The meeting was preceded by a Bible School, the enrollment of which was fifty-eight.

Oak Grove Church in Amite County had a revival meeting the third week in July, with Rev. Harvey L. Deer, pastor doing the preaching, and Miss Lois Page leading the singing. The Lord blessed the services throughout the week in many ways. Five boys made profession of faith and were baptized on the following Sunday with ten others from New Zion.—H. L. Deer.

We are grateful beyond expression that the Baptist Bible Institute, through the aid of many friends, is today paying a full year's interest on our first mortgage bonds. Please, if possible, announce this in the issue of this week. Thanking God for the confidence and gifts of our Baptist people to the Baptist Bible Institute, I am, Yours gratefully, W. W. Hamilton.

It is the purpose of those in charge of the programs at Ridgcrest Assembly to climax the series of conferences and inspirational meetings with a specially stimulating series of meetings the last two weeks, beginning August 13, and closing the 27th. One week is given to conferences on Christian Life led by Dr. P. E. Burroughs, on the Brotherhood led by Secretary Lawson H. Cooke and an Editorial Conference directed by Dr. Hight C. Moore. Among the speakers are Dr. W. Hersey Davis of Louisville who will teach the Bible, Dr. Robt. G. Lee of Memphis who will preach, Dr. R. J. Bateman of Memphis, Judge John W. McCall, Dr. R. P. Caudill and others. The closing week will be Preaching Week. Dr. Geo. W. Truett will be the preacher, and that means that no better preaching will be heard anywhere. The Relief and Annuity Board also has a conference. And the Education Commission will hold a conference in the interest of Baptist Schools, led by Dr. C. D. Johnson.

Richard Curtis, the first ordained Baptist preacher in Mississippi helped organize Ebenezer Baptist Church in Amite County in 1806. The minutes of this church, in the original handwriting, are extant and present one of the most interesting documents of early Mississippi Baptist history. A copy, faithful to the original document in spelling and punctuation, is in the library of B.B.I., New Orleans. This year Ebenezer revival ran for nine days through third Sunday in July, pastor preaching. No day services, save on Sunday, with dinner on the ground. The praying and witnessing members of the church held up the arms of the pastor. The spiritual life of the church was deepened. There were 18 additions by baptism.

We congratulate Rev. A. L. O'Bryant on the celebration of his fifty years in the ministry. All his former parishioners are invited to attend. Place, Carterville Baptist Church; date, August 13. Church dedication in the morning and Dr. W. E. Holcomb speaks at 2 p. m. Dinner served at the church.

Rev. F. K. Means in an article in the Word and Way gives these characteristics of sane denominationalism: (1) A frank and honest recognition of denominational mistakes, (2) Confidence in denominational leaders, (3) Alignment with no interdenominational unification movement, (4) Active sponsorship of no particular political or economic philosophy, (5) Steadfast insistence on the independence of the local church, (6) Strict adherence to the Bible as the authoritative rule of faith and practice.

Pastor I. F. Metts solicits your prayers for the meeting at Northside Church, August 13-25. Dr. L. E. Green of Poplarville will preach and Rev. Joe Canzoneri will have charge of the singing. For several weeks the pastor and people have been making preparations by preaching, praying and personal work. This church is in a thriving residence section of the city, has had a healthy growth and has plans for further enlargement.

You are cordially invited to attend the celebration of the fiftieth year of the ministry of Rev. A. L. O'Bryant on August 20, 1939 at the Carterville Baptist Church. 11:00 a. m., Dedication of church; Sermon, Rev. E. M. Bilbo; Noon, basket dinner; 2:00 p. m., Anniversary Service; Address, Dr. W. E. Holcomb.—O. U. Barlow, chairman committee; Mrs. A. J. Mayberry, C. B. Wigley.

It was my pleasure to help Pastor M. P. Jones in the revival meeting at Bethel Church, Copiah County, the third week in July. I was pastor of this good church for a time when I was a student at Mississippi College, 18 years ago. It was a gracious privilege to renew friendships and make new friends. I found brother Jones to be a real worker. He loves his people and visits them. Although there were four other meetings in nearby churches, we had large congregations. There were 22 additions, 20 coming for baptism.—Montie A. Davis.

The Crosby B.T.U. held a Study Course following the fourth Sunday in July. Forty-three members of the Junior, Intermediate and Senior Unions participated. The books selected were from the group on Evangelism. There was intense interest on the part of members participating. Mrs. W. C. Wood, pastor's wife, taught Seniors; pastor taught Intermediates; and Mrs. "Pat" Langford, Junior Leader, taught the Juniors. We feel that the Lord has given our church some personal soul winners as result of this course. Examinations on Friday night were followed by a social and watermelon cutting.—W.

It is with profound gratitude I acknowledge my indebtedness to the Mississippi Baptist Hospital. Their generosity thrilled me. I spent twelve days within her gates, and during those twelve days I received only kindness from the Superintendent to the last nurse. Every nurse was the soul of courtesy. A beautiful spirit seems to prevail the place. The doctors were most kind and attentive, as if they were going to get a handsome fee. When I came to the office to inquire about my bill I was told—"there is not a mark against you. It was a joy for us to have the privilege of waiting upon you those few days." The least I could say was a hearty thank you. I repeat it again, thank you. Sincerely yours, H. M. King.

Rev. E. S. P'Pool, Hattiesburg, Mississippi, recently held revival meetings: At Brooklyn, 18 for baptism, 2 by letter; at Hayes Creek Church near Franklinton, Louisiana, Rev. Bill Bowman, pastor, 10 for baptism; at Calvary Baptist Church, near Hattiesburg, Rev. C. S. Moulder, pastor, 2 for baptism, two by letter; on July 30, preached four times, with good results, twice for First Church, Dr. Boyce H. Moody, pastor, once at Camp Shelby Military Camp, once at Edwards Street Mission, Rev. Garland McInnis, pastor. All audiences enthusiastic; pastors testify larger audiences than usual in revivals, many attending who never came before, and more Bible taught more clearly than on the average.

Berwick Baptist Church revival will begin first Sunday in August. Dr. E. K. Cox, from Gloster will do the preaching. Wide interest is being manifested and expressed in this revival because of the opportunity of hearing this fearless, yet kindly prophet of God expound His word.—W.

We are happy to be on our new field of work with the good people of East Moss Point Baptist Church. The church has given us a gracious reception, and a bountiful shower of good things to eat. Three weeks ago the church had no home for their pastor. We now have a beautiful modern parsonage containing six rooms, screened in back porch, bath room; modern conveniences. The home is on the church lot, which is one of the most beautiful sites for a church on the coast. Five additions the last two weeks, one awaiting baptism, others are coming. Reverends Day, Brock, Sullivan, Taylor, Moore and Peters have given us a cordial welcome. We are praying God's richest blessings upon brother Cobb and the good people of Union.—Montie A. Davis.

Our meeting at Utica of 8 days gave us 30 additions, 22 of these by baptism. The preaching was done by brother J. A. Barnhill of Hattiesburg, and his plain, direct, scriptural messages were a real benediction. It was a joy to have him in our church and community. He is one of the finest personal workers I have ever known. The music was furnished by local talent, especially fine co-operation by the congregation. For our group we do not conceive of a better choir. The credit for the fine music is due to the work of Mrs. R. J. Goodwin, the pianist and a willing group of our folks. Among good meetings at Utica this certainly was one of the best. We are deeply thankful to our gracious Lord.—Owen Williams, Pastor.

It was my great joy to be with my good friend Rev. J. B. Hemphill and his fine church, Magees Creek, Walthall County, the fourth week in July. The people came in large numbers. We had four prayer groups before the evening services. The last evening we had 32 men, 38 women, 55 juniors, and 60 young people in their respective prayer groups. The Lord gave us a real Holy Ghost experience in that service. There were 18 additions to the church, making 38 additions in the meeting, 32 for baptism. There were several over 40 years of age converted, one man 72 years old. One who had been a member of the Mormon faith, and one fine woman that was reared in the Catholic Church came with beautiful confessions and real experience of grace. The Lord be praised. A worthy offering was made to the visiting preacher and he was invited to be with them in their meeting next year. Brother Hemphill is one of the closest friends that I have. He knows and loves country people. He does a great work with his juniors. I am to be with him in a meeting at my old home church. Little Bahala, Lincoln County, the second Sunday in August and the week following. Remember us in your prayers.—Montie A. Davis.

Crosby Baptist Church revival will begin on the fourth Sunday in August. Dr. J. D. Grey, First Baptist Church, New Orleans, will return this year to do the preaching. Virgil Ratcliff, Walker, Louisiana will return to have charge of the Young People's service and the music.—W.

It was my privilege recently to preach in a revival at Walker, Louisiana. The pastor and his good wife have only been on the field since November. Some way they have managed to get a battered old second hand car and use it in witnessing for the Lord all over the surrounding territory. They have established missions and are carrying on cottage prayer meetings; doing personal work among the unsaved, and even negro mission work. As I saw and heard from others what they were doing two verses came to mind: "My meat is to do the will of Him that sent me."; and, "The zeal of thine house hath eaten me up." The pastor is one of Mississippi's sons, Virgil Ratcliff, of Mississippi College and B.B.I. The Lord used the witness of His servants in that battered old car to fill the house at night services. Visible results, 21 additions, fifteen for baptism.—W. C. Wood.



# THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY

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Presidential Address of

Rev. Geo. W. Truett, D.D., LL.D.

of Dallas, Texas, at the Baptist World Congress  
in Atlanta, Ga., Sunday Afternoon,  
July 23, 1939.

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(Continued from Last Week)

Our Baptist message to our brethren of other communions may be stated in these three words—Truth, Freedom, Unity. And these words stand in the order named—Truth, Freedom, Unity. Our first concern must ever be for truth. "Ye shall know the truth, and the truth shall make you free." Any other union is fictitious and must end in disaster. Let us ever hold fast to our one source of authority in spiritual matters. It is not in a man, nor in a church, nor in personal desires and expediency. In the days of the ancient Judges, "Every man did that which was right in his own eyes." Jesus' word is, "If ye love me, ye will keep my commandments." The only possible road to real Christian union is by the way of the unreserved acceptance of the Lordship of Christ, as revealed in the Holy Scriptures. "One is your Master, even Christ, and all ye are brethren." The abiding word for us all is: "Whatsoever He saith unto you, do it."

The fact of our joyful Christian fellowship with Christ's people—which fact is ever to be wisely magnified by us all, does not mean that we are to play fast and loose with our Christian convictions. Indeed, the momentous days which are now upon us call mightily for renewed clarity of thought, and for deepening of convictions concerning the message and mission of all Christ's people. It is conviction that convinces. "There's untold power in him who knows a thing is of God's own willing, though doubts may shroud in cloud the transient hour." "We cannot but speak the things which we have seen and heard." "If the foundations be destroyed, what can the righteous do?" "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The place of the Christian pulpit and the Christian teacher is no proper place for a religious stammerer. We need a reincarnation of the John Bunyan spirit, throughout all the Christian world today. He was long kept in jail, because of his fidelity to his Christian convictions. When he was offered his freedom, if he would put his conscience in shackles, he made the sublime reply: "I will stay in prison till the moss grows on my eyebrows, rather than make a slaughterhouse of my conscience, or a butchery of my principles." That is the spirit for all God's people today.

Let us hark back again to the great doctrine of Religious Liberty, and its inevitable corollary, the Separation of Church and State. I speak now this special word to our Baptist people of our United States of America. While we are lamenting the loss of religious liberty and other civil rights, in different sections of the world, it behooves us to open our eyes to insidious encroachments here in our own land. With a great price, our fathers purchased this great freedom which we now enjoy. Let us see to it that we do not forget it, nor allow anybody else to forget it. Over a great bridge is a tablet which reads: "This is what the bridge cost." Then follows the list of the names of workmen who lost their lives in the building of the bridge. We have no complete list of the many who suffered in this land that we might have the priceless boon of religious and political liberty. Their epoch-making service must not be forgotten. "Eternal vigilance is the price of liberty." In illustration of the subtle, but real encroachments upon liberty in America, call to mind the recent agitation in connection with the National Congress, to include church employees in Federal Security pensions. To be sure, such proposal was defeated by church pressure, but let the ominous fact be remembered that it was also church pressure that introduced the question into Congress. Take again, the fact of the allocation of public funds to sectarian purposes. That question has long and often been in the

public mind, in one form and another. Bills are proposed, in various states, again and again, for taxes to be appropriated for sectarian schools. If haply any of our Baptist people have, in an hour of weakness, been in any way enthralled by this encroachment, let them speedily repent of such inconsistent course, and go and sin no more! Nothing in all the world is worth doing wrong for! Right at this point all our people need to be wide awake to danger, and faithful to principle, or results will badly plague us, later along. Once more, the frank declaration is here made that any trend or suggestion of the possible establishment of diplomatic relations between the United States and the Vatican would call forth an immediate and unyielding protest from uncounted millions of our American people. Our doctrine of religious liberty in America is for all our people alike. The Pope is simply the honored head of the Roman Catholic Church, and the plea that his dominion over a few acres of ground, called the Vatican City, gives him the status of a temporal Sovereign, is essentially unreal. He has, in fact, no better title to receive governmental recognition from the United States than has the Archbishop of Canterbury, or the Moderator of the Presbyterian General Assembly of the United States, or the Presiding Bishop of the United Methodist Church of this country. We call God to witness that we do not wish to be petty and inconsistent and un-Christian in our frank reference to this matter. But we do wish to be consistent and faithful to priceless principles, profoundly believing that these principles are of indispensable value, alike to Baptists, to Protestants of every name, to Catholics, to Jews, to Quakers, to everybody in our land.

If, forsooth, the charge is sometimes made that our Baptist people are "exclusive" and "intolerant," and "illiberal," let the answer be modestly repeated that, for the very religious liberty which our cherished brethren of all communions enjoy, they are, most of all, indebted to the Baptists. Surely this charge of intolerance and exclusiveness and illiberality is made without considered thought. Are our Baptist people exclusive and intolerant and illiberal, when the very foundation of their church polity is liberty, not only for themselves, but alike for everybody else? In all their unwavering advocacy of soul-freedom, in its completest measure, and of the destiny-determining principle of the Separation of Church and State, our Baptist people do not have a fleck or strain upon the fair page of their history.

What of our Baptist Message and Mission for the world of today? Is our message any longer needed, and will we be true to our heaven-appointed mission? It is an hour when we should look both backward and forward. The present is inexorably bound with both the past and the future. A mighty heritage now is ours, because of the great names and deeds of our Baptist forbears. There is John Bunyan, the immortal allegorist; and John Howard, the noble philanthropist; and John Foster, the brilliant essayist; and John Clifford, the mighty defender of men's rights; and Alexander MacLaren, the peerless Bible expositor; and Charles Haddon Spurgeon, the most glorious Gospel preacher, perhaps, since Paul. And there are our world-famed missionaries, the story of whose great deeds must forever thrill our hearts. And these were our great teachers like Boyce and Broadus and Mullins and Strong and Robertson. There was Roger Williams, the outstanding apostle of religious liberty, for America and for the whole world. And there were great editorial voices sounded out in behalf of our Baptist World fellowship, like Prestridge and Pitt and others. There were B. H. Carroll, the Pauline preacher, and J. B. Gambrell, the sane philosopher, and R. C. Buckner, the wonderful friend of orphan children. There was John Hope, whose name and noble service enhance the glory of the fair City of Atlanta and the whole country. And there was Booker T. Washington, the world famed teacher and leader in the uplift of his whole race. We call to mind all these noble dead, and many others of our immortal forbears, our hearts paraphrase the

cry of Wordsworth: "Milton thou shouldst be living at this hour—England hath need of thee."

We must not, dare not be indifferent to the heritage of mighty names and vital principles that have come down to us. We must vindicate our faith and heritage by our deeds. Over the doorway of the old Moorish palace, the Alhambra, carved in stone on one side was a book, and on the other, reaching out to clasp the book was a hand. There was a legend that when the hand clasped the book, the Alhambra would fall. That old Moorish palace is a fitting symbol of that Kingdom of evil which is prevalent throughout the earth, and for whose complete downfall and destruction Christ's soldiers go forth to war. Every faithful sermon is a cannon shot in this war. Every worthy Christian life is a steady bombardment against all evil. When will Satan's stronghold fall and the victory of Christ's soldiers be complete? When the hand worthily clasps the book, the Alhambra of Evil will fall. The hand is the hand of duty, the book is the book of doctrine, and when duty and doctrine clasp each other in fulness of Divine meaning and power, the reign of iniquity will crumble to ruin and utter defeat.

"Lead on, O King Eternal, the day of march has come!"

This incomparably fateful hour in the life of the world calls for the dedication of our all for the furtherance of Christ's Kingdom throughout every nook and corner of this earth. Our task is nothing less than the evangelization of the whole world, and to bring it into obedience to Christ. Christianity cannot yield its claim to supremacy, everywhere, nor will it consent to enroll Christ in any Pantheon, anywhere. Christ must be Lord of all, or He will not be Lord at all. There are not two Saviors but one, and hence Christ's holy religion must be exclusive and adapted to all mankind. Paul states this vast truth in his sermon to the philosophers at Athens: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations, that they should seek the Lord, if haply they might feel after Him and find Him." A universal religion is required by the unity of the race. Christ's religion is necessarily intolerant of all pagan faiths, as truth is necessarily intolerant of falsehood and of error. There is no permanent standing room on this planet for the religion of Jesus Christ, and any alternative. It is an inevitable conflict to the finish, between Christianity and every high thing that exalteth itself, or opposeth himself, to God and His Christ. We must secure the acceptance of Christianity everywhere, if we are to preserve it anywhere. The self-preservation of Christianity is conditioned upon its universal sovereignty. It must win everywhere or run up the flag of surrender and defeat. There can be no concordats or compromises in this eternally important matter. "He must reign until He hath put all enemies under His feet." We are in no losing battle when we follow Christ.

"He hath sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before the Judgment Seat;

O, be swift my soul to answer Him, be jubilant my feet,

Our God is marching on."

Every Christian is to take Christ's world view of the Christian task. Three workmen on a cathedral were asked what they were doing. One said, "I am working for three dollars a day." The second said: "I am cutting this stone to make it fit into its place in the wall." The third said: "I am doing my best to help build that noble cathedral." There were three motives stated—wages, duty, vision. Every Christian is to say with the immortal Wesley: "I look upon the world as my parish"; and "The best of all is, God is with us." Balboa who first discovered the Pacific Ocean, stepped out into its briny waters, and planting there the Spanish flag, claimed that vast body of water, with all the lands it touched, for Ferdinand and Isabella, his

(Continued on Page 11)



# EDITORIALS

## YE SHALL WIN YOUR SOULS

In the King James Version the nineteenth verse of the twenty-first chapter of Luke is translated, "In your patience possess ye your souls." That is probably the original of the common exhortation to people to possess their souls in patience. But from several points of view it is an unsatisfactory translation. It is like the boy's definition of a lobster. He said it is a red fish that goes backward. The teacher told him it was a very good definition barring three exceptions: first a lobster is not a fish, second it is not red, and third it does not go backward.

So the King James translation is defective in three respects: first Jesus is talking about lives, not souls; second the verb is win rather than possess; and third it is future indicative rather than present imperative. So the American Revision renders the verse, "In your patience (steadfastness) ye shall win your lives," marginal reading.

Jesus is talking about the tribulations which shall come upon Jerusalem, the difficulties into which his disciples shall be plunged, the hardships they will have to undergo. They are not to have an easy time. But they are not to be deterred in their mission to preach the gospel. They are to be stopped by no persecution. The very troubles through which they pass are to furnish them with opportunities for testifying the grace of God. They were to be brought before kings and governors for His name's sake. It shall turn out to you for a testimony.

They were not to quit because the work got hard. They were not to give over because the world was turned topsy turvy. They were not to think opportunity had fled because they were imprisoned and killed. They were not to think there must be some mistake because the road got rough. They were not to faint because everything before them turned black. Opposition spells opportunity. Arrest for preaching means more opportunity for preaching. Don't quit. Don't give up. Don't turn back. Keep right on; you are in the right road and going in the right direction. That's what patience is; it is keeping on in spite of the world, the flesh and the devil. In your patience ye shall win your souls.

Nay rather, your lives, for it is the same word that Jesus uses when he says, "Whosoever loses his life for my sake shall find it." Two things Jesus says in this discourse in Luke which seem to contradict each other. He says, "And some of you shall they cause to be put to death." And in the next verse but one He says, "Not a hair of your head shall perish." These two sentences can only mean that though some of you shall be killed, you will in that very thing be fulfilling your high mission; you will be giving your life in that way for the cause you have espoused, and will accomplish God's purpose in your life. Thus you will save or win your life.

The other thing to notice is that Jesus uses the word win: "Ye shall win your lives." The contest is on. It is more real than any game on an athletic field. The one thing uppermost in everybody's mind is, "Who will win?" Our experiences with difficulties, hardships, opposition, persecution and suffering are putting us to the test. If we quit we lose. If we go on we win. We cannot lose if we "go on to maturity." The fight is on. It is the one who stays in to the last round who wins.

It has been the boast of the British army that their men can stay in fifteen minutes longer than others. It is the last lap that counts. It is the ability to stay in the fight that wins. In your patience (steadfastness) ye shall win your lives. In this way the victory comes, and life's purpose and mission are achieved.

Pastor W. E. Greene will have brother J. H. Avery of Meridian with him in a meeting at Heidelberg beginning August 13. They ask that you join them in prayer.

## NEW TESTAMENT PREACHING

In the Acts of the Apostles there are a few words which are brought into constant use to describe the preaching of the Apostles. Those of us today who "try to preach," and those who listen to preachers need to measure all present day preaching by these standards. It won't hurt your Bible to mark certain words and phases in it, particularly if they recur frequently, and it may immensely help the Bible reader and student.

Three of the words used to describe the Apostles' preaching are mentioned here. They are "Testify," "Reason," and "Persuade." And if either of these is left out of a sermon, or any religious discourse, something is lacking which is necessary for effective preaching.

The first of these is testifying. This means bringing to the hearer certain facts and truths which form the basis of all preaching. It is telling people something which they did not know, or knew but imperfectly, or of which they needed to be reminded, so that it becomes a fact or factor to be reckoned with. The facts concerning the life of Jesus will never be dull or stale to any congregation. The truth concerning God is the foundation of all religion. It is amazing how little people know of these facts; or how having heard them in the past, they have been hidden away in some closet of their minds, until they are covered with dust. They need to be uncovered, brought to the light, laid before the minds of the people, in such a way that they cannot get away from them, but must reckon with them.

Jesus said "Ye shall be my witnesses." We must tell what we know about Jesus. We must repeat the story as found in the gospels; we must give our own personal testimony, tell the things which we have experienced in His dealings with us. Many of the sermons in the New Testament are recitals of gospel facts and personal experiences. We too can testify of the grace of God. We know of no more effective way to preach than to tell to the people under the Spirit's guidance the story of crucifixion of Jesus. And the apostles constantly witnessed of his resurrection. Don't be afraid of repetition or monotony. Repetition is one of the first essentials of teaching.

Another word used of preaching in the Acts of the Apostles is "reasoning." This means such an arrangement of facts and truths as to prove your point and bring conviction to the hearer of the truth which you are teaching. The gospels of Matthew and John are not merely narratives of facts. They are that, but more; they are a recital of facts with a view of proving that Jesus is the Messiah. John says that about his gospel. And it is evident that Matthew's purpose was to prove that Jesus was the promised Messiah of the Old Testament. He constantly says, "And the word was fulfilled."

No sermon is merely a statement of facts. It has always the purpose to prove a point and to lead to decisions. It is not enough to increase our stock of information. There must be a moral purpose running through it all. "Reasoning" is putting one thing and another together to prove a third thing. Religion is not static; it is dynamic. The mind is not like a meal sack to be filled; it is like a hopper in which the corn is ground and turned into meal. It is not like a lumber yard to be filled with lumber piled high on every hand; it is like the band saw and the "carriage" at the mill, by which logs are brought and transformed into lumber and passed on to be used. Testifying furnishes the material for thought; but reasoning sets the mind in motion. And no sermon is effective which does not produce mental activity.

The other word is "Persuaded." There are other words which go along with it, such as exhort, or confirm, or strengthen. The idea is to bring people to decision, to a right decision, to your way of believing; and to action. The work of preaching is not done until the one who hears the word has been brought to the acceptance of it, and to align himself with the truth, with the

Lord who is himself the truth, and with those who believe and do the truth.

Here is where much of our preaching comes short. No man should say, or think in his heart, "I have brought you the truth; you may take it or leave it." No preacher is satisfied until the message results in decision and full commitment of the soul to the faith and obedience of Jesus. Blessed is the preacher who knows how to persuade people, to bring all the force of reason and love, all the truth of the Bible and his own personal devotion to the souls of men, to bear on the mind of the hearer until he surrenders, and follows the Lord all the way. This is indeed to strengthen or confirm the hearer. In this he needs the working of the Spirit with power, for he is working in line with the Holy Spirit. He is the instrument of the Holy Spirit.

## THE SIN THAT CANNOT BE FORGIVEN

The unpardonable sin has so often been spoken of in sermons and other expositions that it hardly needs elaborate explanation here. But two reasons lead us to write of it. We are treating serially the scriptures that tell us about the Holy Spirit. And the sin against the Holy Spirit is of so serious a nature as to make it necessary that all shall be warned against it.

Jesus claimed that his working of miracles, specifically the casting out of demons was done by the power of the Holy Spirit. Those who had opposed Him in His ministry sought to belittle and discredit His work by ascribing his miraculous power to the cooperation of the prince of demons. They said He was in league with Beelzebub. They attributed the work which had been done by the Spirit of God to Satan himself.

They had followed the course of opposition from stage to stage until they were ready to commit themselves to blasphemous charges against the Spirit of God. The sin against the Holy Spirit is the climax of opposition. It did not come at one step, but as the result of continuous steps taken in opposition to the work of Jesus. These enemies and opponents had increasing evidence before them of the divine mission of Jesus. The more evidence they had the more they stubbornly closed their eyes and refused to believe.

At first they sought to deny that Jesus worked miracles. They refused to believe he had given sight to the man born blind. But the miracles multiplied. One of the Pharisees had said, "We know that thou art a teacher come from God, for no man can do these signs except God be with him." Later they said "That a notable miracle hath been wrought, we cannot deny." And when the people from whom demons had been cast out were all around them, they were driven to desperation. They said "He casts out demons by the prince of demons."

It was when they shut their minds to all truth or evidence, when disbelief turned to bitterness and hatred, that they flung all caution to the wind and blasphemed the Holy Spirit. Something snapped inside their souls. There was a twist in their minds that nothing could cure. It was like a new ailment seizing a man already at death's door. It was like a man who has had an operation for appendicitis and then develops pneumonia and on top of that develops peritonitis. The doctors give up hope. Nothing can save him. This last sin of blasphemy against the Holy Spirit closed the door of hope. There is a twist in the soul that makes further treatment useless.

All men need to beware that they do not in their opposition to the ways of other Christians charge that their methods or their successes are due to an alliance with the devil.

Rev. C. O. Estes of Ft. Worth, Texas, is this week in a revival with the Burnsville Church which is his third year in succession to help in their annual revival.—E.

Among the missionaries recently appointed by the Foreign Mission Board, Richmond, are Mr. and Mrs. Levi Davis Wood of Mississippi, who go to Santiago, Chile.

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There are more than three times as many Baptists in Mississippi as in all the Dominion of Canada.

Pastor J. W. Middleton leaves Monday for a two weeks' vacation to be spent in Kentucky and at Winona Lake, Indiana.

First Church, Montgomery, Ala., dedicated its new \$100,000 Educational Annex August 6. It is like the rest of the church made of granite.

Rev. B. L. McKee of Brandon brought his son to the Baptist Hospital in Jackson Monday for the removal of tonsils and adenoids. At last report he was doing well.

Dr. A. H. Reed of South Avondale Church has been loaned by his church for two months to Alabama Baptists to raise the \$65,000 emergency fund for Howard College. His church pays his salary and the Southside Church, Birmingham, pays his expenses.

Mr. Robt. M. Jordan and Miss Frances Metts were married in Clinton Sunday morning. Mr. Jordan is connected with a large business concern in Jackson. The bride is the daughter of Rev. and Mrs. J. M. Metts, the father officiating. Blessings on them.

Good reports come from those who have been in services conducted by the young people's revival group consisting of Andrew Coltharp, Dick Mullen, Rufus K. Broadaway, Cleo Harris, Lois Brimm, and Dorothy Dean. They have just recently closed a series of services in Clarksdale where more than 200 responded to invitations for profession of faith, church membership, and consecration. This group will be in Boyle, Miss., August 6-11 and then in First Baptist Church in Grenada August 12-20. They rejoice in that the Lord has chosen them for this service.

—BR—

#### HIGHLIGHTS OF THE ALLIANCE

—O—

Mrs. Ernest Brown of London who spoke at the park on Tuesday night in referring to the large park full of folk said, "I prefer to speak in the Auditorium. I don't like to speak to folk one quarter mile away."

Each time a speaker mentioned spiritual equality or anything else along that line, the colored folk gave vigorous applause.

American expressions puzzle Chinese, as much as Chinese customs puzzle Americans, according to Miss Chen Ching Sung. In her native China she heard that Americans ate "lady fingers," "hot dogs" and "kisses." She was horrified at what she thought was American brutality. Since coming to America she is delighted to know that these expressions refer to candies and a packing house product and not to women's fingers and a four legged animal.

Dr. Rushbrooke got a laugh when he announced "The English speaking group will meet in the Auditorium this afternoon and Americans too may attend."

—BR—

#### EDUCATION COMMISSION AND WOMAN'S COLLEGE

—O—

At the call meeting of the Mississippi Baptist Education Commission, Jackson, Mississippi, August 1, 1939, the following action was taken regarding the Endowment Campaign for Mississippi Woman's College.

Be It Resolved:

"That we have heard with interest the reports on the Campaign for the endowment of Mississippi Woman's College, and note with interest the progress of said Campaign. We are gratified over the progress thus far, and are further gratified that there is every indication of a successful session this year, and we pledge to the Mississippi Woman's College our continued and sympathetic cooperation.

"That we, therefore, would urge and authorize the intensive prosecution of said endowment fund to a rapid conclusion.

"That we would recommend that the Executive Secretary and other workers consider in the prosecution of said Campaign the needs of all our causes and not jeopardize or handicap our general denominational program."

#### BAPTIST WORLD ALLIANCE

Response for the Southern Baptist Convention by W. W. Hamilton, President of Baptist Bible Institute, New Orleans, Louisiana

—O—

The most outstanding memory which the speaker has of the first Baptist World Congress held in London in 1905 is that of seeing and hearing Dr. Alexander MacLaren. In addressing the Congress he spoke of what a joy it was to him to know that every Baptist present had for himself and herself accepted Jesus in beautiful and symbolic baptism. He rejoiced that Baptists did not have to be told of a sponsored christening, done for them before they were old enough to love and trust and obey Jesus from the heart.

Standing here in the roll-call of the nations to respond for the 4,770,185 (plus) Southern Baptists, I am happy that they believe so fully in the competency of the individual soul and in its right to direct and saving access to God through our Lord Jesus Christ, each exercising repentance and trust, and each having his own personal experience of grace.

My response is for Southern Baptists who accept the Bible as the inspired Word of God and as their all sufficient guide of faith and practice. They believe in the deity and in the virgin birth of Jesus, in his perfectly righteous life, his atoning death, his triumphant resurrection, and his personal and visible return.

They know that men and women are in sin, and that their salvation is not of law but of grace, that otherwise Christ would have died for naught, that we are saved by what Jesus does for us, and we are rewarded by what we do for him, that obedience is the result of salvation and never the procuring cause, and that the mission of Baptists is to give the whole gospel to the whole world.

My response is for those who insist upon believers' baptism and upon immersion only as baptism, because of the word used, because of the design and symbolism, and because of the example and command of Jesus. They insist that baptism and the apostles' doctrine and fellowship must precede the Lord's Supper, even as repentance and faith go before baptism, and that these two ordinances are symbols, portraying the great doctrines and experiences of salvation.

My response is for Baptists who believe in equal rights for the individual members, and also in the sovereignty and responsibility of each and every Baptist church. Mechanical union and any overlordship episcopacy are impossible with them. They believe in that oneness for which our Saviour prayed, they continue to resent and to resist any ecclesiastically enforced conformity, and hold to that unity which we have here in the Baptist World Alliance.

How happy I am to respond for the millions of Southern Baptists who advocate the separation of church and state, urging for the welfare and progress of Caesar and for the welfare and progress of the Kingdom of God, that there be no attempted control of the state by the churches and that there be no support or co-ercion of the churches by the state. As Martin Niemoller said in the face of persecution and of death, so say we today in this pivotal period of the history of the world and of Christianity, "Here stand I."

—BR—

I am with Shiloh Church, Alcorn County, 12 miles west of Corinth this week in a meeting. I request your prayers for this meeting. I was here last year and there were 46 additions, 42 of whom came for baptism and we hope to see many trust Jesus during this meeting.—E. D. Estes.

Carlton, Texas: Brother L. S. Cole was with me for a two weeks' meeting at Carlton, Texas closing July 30th. The meeting closed with 12 baptisms and 13 additions. In the estimation of the entire church this was the greatest spiritual revival in its history. Brother Cole certainly did his part well. He preached the Bible, without fear or favor with great spiritual power. Personally, in the eighteen years of my ministry, this was the greatest spiritual feast I have ever experienced.—Stephen W. Miller.

#### PROPOSED CONSTITUTIONAL AMENDMENTS

—O—

(The Attorney General of Mississippi makes plain what is proposed and will result by a vote in November on the Mortmain Provision in the Mississippi Constitution).

TO THE PUBLIC:

I have had many requests for my opinion in regard to the two Constitutional Amendments hereinafter mentioned and have decided to address this communication to the public, that all may read it who are interested.

The amendments have to do with the Mortmain provisions of the Constitution being Sections 269 and 270. Under Section 269 a citizen of this state cannot, by will, leave his real estate, or any part thereof, to any religious corporation, society, denomination or association. Under Section 270 every legacy, gift, or bequest of money or personal property contained in any last will in favor of any religious society, denomination or association is absolutely void. One section deals with real estate and the other section deals with personal property. In the amendments submitted by the Legislature both real and personal property are covered in the amendment to Section 270. The amendment to Section 269, if adopted, repeals said section, as it will no longer serve any purpose if Section 270 is acted upon favorably. If the amendments are adopted the law in Mississippi will be that bequests and devises of money and of personal and real property may be made to charitable, religious and educational institutions, subject, however, to the following limitations and restrictions:

1. The will must be made at least 90 days before death.
2. If a person has a spouse, child or descendants of a child, not more than one-third of the estate may be devised to a religious denomination, corporation or society.
3. Where land is devised it remains subject to taxation as other land.
4. Land acquired by devise must be sold in ten years from date acquired.

Those who believe that our people should have the right to leave property by will to a religious institution under the limitations stated above, should vote for both amendments. If they do not believe our people are entitled to that right, then, of course, they should vote against both amendments.

Let me say that it is important that you vote on these amendments, especially so if you are in favor of giving the people the right to dispose of a part of their estate in this manner. The amendments to become effective must receive a majority of all the votes cast at the November 1939 General election. If you go to the polls and vote in that election for some candidate, and do not vote on these amendments, then your failure to vote is in effect a vote against these amendments whether you intend it or not.

It seems to me that all the old arguments against repealing the Mortmain provisions of our Constitution have been satisfactorily answered by adding the above restrictions in this respect. Mississippi is the only state in the union which prohibits bequests and devises to religious denominations. Yours truly,

Greek L. Rice, Attorney General.

—BR—

In honor of Dr. J. C. Hardy, former president, Mary Hardin-Baylor College of Belton, Texas, gives a scholarship to a Mississippi girl for 1939-40. If interested write the president.

Pastor F. Robins is this week conducting a Vacation Bible School in East Jackson Church. He is a student in Mississippi College who doesn't let any grass grow under his feet. He reports a Spirit-led service Sunday in Providence, Yazoo County when two made profession of faith.

Having held simultaneous cottage prayer meetings for a week, we begin our county-wide evangelistic services, August 6, at Lexington, using a large tent. We beg the prayers of Record readers in behalf of these meetings. Rev. Barney Walker, evangelist; Mr. Otis Thompson, singer.—J. G. C.



## "Thus Saith The Lord" Church Loyalty Emphasis-Worship, Service, Giving

II Chronicles 7:14-15: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."

Malachi 3:7-12: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye have robbed me. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

I Peter 4:17: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

What must our crucified, risen, glorified reigning Lord think of multitudes of gad-about professed followers, who seldom or never worship, who never win another to Him, who fail to share their monies with Him!

Until church folks give evidences of salvation how may we expect the lost to be saved!

While it seems He has little attractiveness to us, how may we expect the lost to be attracted to Him!

I Corinthians 14:8: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Prayer, personal work, preaching the Word, and plan in His work will bring His blessing, presence and power.

John 14:1-6: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Southern Baptists last year won to Christ and church membership 256,814 persons. The preceding year 204,567 were won.

Mississippi Baptists last year won to Christ and church membership 13,055 persons. The preceding year, 10,128 were won.

Our Association last year won to Christ and church membership . . . . .

The preceding year . . . . .

Our Church last year won to Christ and church membership . . . . .

The preceding year . . . . .

Read Nehemiah, I Corinthians and Galatians carefully. Then read Acts repeatedly.

### I One Month's Preparation—January

First, let the pastor lead here and now as always. Oh, what a privilege—the pastor of a blood-bought church—the preacher of the Word. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Rom. 10:15b.

(1) Let him search his own life for sin and for

motives.

(2) Let him ask God continually for a deep passion for the lost, for a burning love for all men. John Knox, "Give me Scotland or I die."

(3) Let him visit every member of his church, in the office, shop, store, home or elsewhere and share with every member his deep desire for a deepened spiritual life, and for the salvation of the lost. Acts 5:42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Romans 9:1-5, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promised; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Rom. 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

(4) Let him leave with each member a personal letter into which he shall pour forth his compassionate spirit pleading for a revival of sweep and power. Worship! Personal work! Preaching the Word! Plan in His work!

The member may keep this letter in his Bible, reading it until His spirit catches the fire!

### Preparation

Our Heavenly Father took milleniums in preparing the world for the coming of His Son. Was it ready?

After walking and working closely with the twelve, for three years preparing them for their life's work, He had to say "I have many things to tell you, but ye cannot bear them now." John 16:12.

How often after months or years of trying to prepare a people or a leadership, we find we have not done as well.

But our God moves over prepared highways!

Preparation pays!

There is plenty to do if figures truly present the picture. We are told that there are 721,926 unchurched people ten years and above in Mississippi; in the South, 15,000,000 unchurched ten and up.

First, from a correct, up-to-date list of his church members let the pastor divide them into (1) those members regular in worship (or who worship, serve or give); (2) Those members irregular in attendance; (3) Those members who seldom or never attend.

Second, let him divide his membership into groups of 12 each (Jesus worked with a group that size). Do this by selecting 6 names from group (3) above, and 3 names from group (2) above, and 3 names from group (1) above. This will more nearly balance the groups.

The assignment of names with family ties and location of residence forgotten, should be observed. The reason being that more visits will be made to the home and more helpful contacts established. The number of groups, of course, will depend upon the size of the church.

Third, select from each group after prayer (Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9:38) the person you feel fitted to serve as group captain. Call them together. After a season of prayer go over the entire plan in detail. Take nothing for granted. Let them know what you expect as to help from them.

### Use Posters

Remember the value of publicity—to the end that the people may know and participate.

Place attractive posters in EVERY class and assembly room the first Sunday of Preparation Month, January. Discover local talent who will gladly print these.

### Announcements

Beginning the first Sunday of Preparation Month, see that announcements are made about the "Thus saith the Lord" Church Loyalty Emphasis at every meeting of classes, departments, unions, circles, services of worship, prayer meeting, worker's council, business meeting and so on.

### Prayers

Beginning the first Sunday of Preparation Month see that at least one public prayer carries the burden of the "Thus Saith The Lord" Church Loyalty Emphasis. Indeed, every public and private prayer during this entire emphasis should find the one praying, pleading with God for His blessing and power.

### Mid-week Prayer Services

The mid-week prayer service will kindle hot fires here. Let the pastor have warm messages from the Book along lines of Evangelism. Helps will be found in some of our fine Soul Winning books and tracts. Do not teach a study course. Put your own Christian personality into it.

Write the Baptist Sunday School Board, Nashville, Tennessee, the Baptist Home Mission Board, Department of Evangelism, Atlanta, Georgia, or your own Mississippi Baptist Convention Board, Box 530, Jackson, Mississippi, for helps as may be needed.

### Planned Preaching

I Cor. 1:21b: "It hath pleased God by the foolishness of preaching to save them that believe."

The coming larger Revival most assuredly waits on a Scriptural, Spirit-filled, Christ centered, red-hot preaching of HIS Word. Not scolding, not faultfinding, but pointing to "The Lamb of God, which taketh away the sin of the world." John 1:29b.

Those who have gone this way before suggest two series of sermons, one for 11 A. M. and one for 7:30 P. M., over a three month period—February, March, and April.

We will be glad to offer suggestions here as we are able.

### Calendar

By all means have a cardboard calendar printed with a picture of the Lord's House in the center, the two series of sermon topics on either side, the name and location of His Church, and the hours of worship. A general welcome to all could be easily included with a pointed emphasis for members.

This calendar should be given each member to be kept about the bed or some other prominent place.

### Second Week of Preparation:

Let the pastor write a personal letter to every member calling attention to the "Thus Saith the Lord" Church Loyalty Emphasis, and further calling them to prayer for it, and to participation in it.

### Third Week of Preparation:

Call the group leaders together for prayer and counsel. Instruct them to the effect that next Sunday (the last Sunday of Preparation Month) you desire them to visit each member on their respective groups. At this time members are to be acquainted with this movement. They should be told what is expected of them. Prayer and Bible reading may be had as opportunity may afford. Present a calendar to each member, calling attention to the sermon series with particular emphasis on topics for next Sunday. Request the member to put the calendar on the wall of the bedroom at some prominent place.

Urge the members one by one, to note the sermon topics for next Sunday and earnestly pray for the pastor as he comes into the pulpit to deliver the Lord's message.

### Every Member Visitation

The last Sunday of Preparation Month, plan for a meeting of group leaders. When possible this should be immediately after the morning service, lunch being served that they may get out



into the homes early before the members begin to auto ride.

After lunch, have a season of prayer. Answer last minute questions.

Hand each group leader (1) a church calendar for each member of his group; (2) a personal message in writing from the pastor to each member of his group. This is to be left for later reading.

Group leaders are to call the members to church attendance, Bible study and prayer, looking to a deepening of the spiritual life.

Hand the member, with this plea, a package of twenty-six two-color attendance cards. One each is to be signed and dropped in the offering plate with the offering. A special Committee will compile a Sunday-by-Sunday record from these cards.

#### Repeated Visitation

You have noted that if this plan is followed a single family may be visited several times on this Sunday. It is not family visitations but individual visitation. A family with three members of the local Baptist church will receive three visits from three different visitors. The values are evident. Three pleas will have been made to that family on the same day for loyalty to Christ, His church and the Word of God.

#### II

##### The Last Three Months:

Much preparation having been made, results will already begin to accrue.

Make large plans for the First Sunday of the second month, February. Make it Roll Call Day, or Loyalty Day. Aim for 100% attendance this day!

#### Records

A special Committee of three or five will take attendance cards from the offering plates. This may be done at once after the offering. Going at once into a side room, they will list their findings on a special blackboard. It may be brought out at the close of the service.

This will be repeated at the evening service.

#### Group Leaders Meet

After the evening service, call a brief meeting (not over 10 minutes) of group leaders. The records committee will hand to each group leader his cards with his group members printed on them as turned in during the day.

The group leaders will visit each absentee on his group, before Wednesday night, finding out cause of absence. At prayer meeting each group leader will report that each absentee has been contacted and will hand to pastor names of hard cases on his visiting list. The pastor is interested in winning all his members, the disgruntled, back-slidden and all the rest, to put Christ first, give God a chance, seek His will for their lives.

#### Prayer Meeting

The prayer meeting will continue a most helpful service. It should be brief. It is the spirit and not length that counts. Soulwinning should be the theme.

Others have suggested this program:

1. Hymn, two verses.
2. Prayer.
3. Hymn, 2 verses.
4. Prayer.
5. Special musical numbers.
6. 15 minute burning talk on soul winning.

Afterward, all your group leaders being present, a not over 30 minute conference with them will be held. Help them to see the value of visiting every absentee member, and of having a 100% group attendance.

The first three weeks of this second month, February, will largely determine the heights to which you will go in this movement. Do your best at the start.

#### Visitor's Cards

Many visitors will be coming to the services if preparation has been thorough. Place a form card in the hand of each visitor as you welcome him—a special committee attending this. He will write name, address, church membership, church preference, positions formerly held in church, etc. These will be dropped in offering plate and carefully studied later.

Names of unsaved and unenlisted will be secured in this way.

Also, call an after meeting of those members who earnestly desire to see a great victory in this "Thus Saith the Lord" Church Loyalty Emphasis. After earnest prayer pass out two cards to each person, asking them to write out list of lost in whom they are interested and for whom they are willing to work and pray. A duplicate list will be handed the pastor.

#### Personal Workers

Let the pastor carefully select after prayer, personal workers—consecrated, prayerful, spiritual, persons. After three weeks of the second month let the pastor write each personal worker enclosing two or four names of these prospects to be seen during this week. These are ripe prospects as seen by some interest on their part in church attendance. Sending out names by mail is much better than making any public display.

These are just suggestions centering around Bible emphasis of worship, serving, giving, or prayer, personal work, preaching His Word, plan in His work.

The Spirit must lead and endue. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. 4:6b.

#### Series of Services

By all means the four months emphasis should climax in a series of soul winning services of revival campaigning.

While we write this as planned for a Statewide Mississippi Baptist effort for January, February, March, April, 1940—we realize some churches will prefer it at other seasons. It will be effective at any time.

Psalm 37:5: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Psalm 121: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Numbers 6:24-26: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

D. A. McCall,  
Geo. P. White,  
E. D. Hurst,  
I. D. Eavenson,  
W. A. Hewitt,  
E. C. Williams,  
L. E. Green,  
C. Z. Holland,  
Jno. D. Davis,

—Evangelistic Committee  
Members, present.

P. S. Your State Evangelistic Committee also considered:

- Day of Prayer, December 31st.
- Ten Regional Evangelistic Conferences, January-February.
- State Evangelistic Conference, March.
- Associational Evangelistic Conference, April, May.

- Associational census.
- Denominational calendar of activities.
- Study courses and evangelistic tracts.
- Christmas with Christ in it.
- Two church revivals a year with perennial evangelism.

Other items listed in plans for Southern Baptist Evangelism.

And

"Thus Saith the Lord" Stewardship of Substance Emphasis.

—BR—

Just closed good meeting with Pastor F. M. Britt and the church at Florence. Large crowds. Good spirit. Eleven for baptism, several by letter. This was the sixth meeting I have held for brother Britt. It was indeed a real joy to be associated with brother and Mrs. Britt again and to be entertained in the lovely home of brother and Mrs. Sam Deer.—W. R. Haynie.

#### THE NORTHERN BAPTIST CONVENTION—VI

By Norman W. Cox

—O—

Another striking contrast between the Northern and the Southern Baptists is in the attitude of the two bodies toward the local church. Throughout the South, as all of us know, we think in terms of "The Churches." A Southern Baptist attending a session of the Northern Baptist Convention would hear the phrase "The Northern Baptist Church" and "The Baptist Church" dozens of times. A large per cent of our Northern Baptist brethren know that there is no such thing as "The Baptist Church." They realize that we have no authoritative church, no corporate church organization such as Methodists, Presbyterians, and others have. The majority of the denominational leaders, however, in the Northern Baptist Convention, those who appear most frequently on a program, are imbued with "The Baptist Church" idea. In their thinking, the overhead organization possesses authority that would be very repugnant to Southern Baptists. This difference of opinion is the source of a great deal of their difficulties. And while certain leaders are imbued with this idea of "The Church," a large number of the Baptist Churches are jealous of their independency and are disposed to manage their own affairs.

In spite of their weakness in comparison with the vast population they serve, Northern Baptists have no inferiority complex. They really believe that they have the greatest Baptist fellowship and way of doing things of any Baptist body in the world.

Their ignorance of southern people in general and Southern Baptists in particular is amazing. The suggestions that they could learn a good many things from our B.S.U., B.T.U. and Sunday school programs and methods, and what we are doing in the realm of evangelism and education, is not received warmly. In fact, I have seen it resented not infrequently.

They much misunderstand us with reference to the negro question. This is very regrettable.

There is endless debate about the numerical strength of the liberals and conservatives. My own judgment is, and it is purely a guess, but it is based upon careful observation and study, that the extreme conservatists and the extreme liberals are divided about fifty-fifty. In between them are moderates that represent another one-third. These moderates are in sympathy with the conservatists in the matter of evangelistic emphasis and in their attitude toward the scriptures, etc., but they shy off from some extreme positions. The liberals are the canniest organizers. They are more shrewd in their ability to capture leadership. In the last fifteen years they have exerted an influence beyond their numbers. This has greatly incensed the extreme conservative brethren. Because of this, not a few churches have withdrawn and are going it alone, and a very great many of them are indifferent.

The liberal crowd are obsessed now with the ecumenical idea. They positively won't tie up with the World Council of Churches. They are eager to drag the Baptists into something that will compromise the fundamental position that the Baptists maintain. I frankly fear that, while organically they will not succeed, they will actually accomplish their purpose. We cannot too strongly emphasize the fact that the bane of Northern Baptist life is disunity and partisanship.

As we bring this series of articles to a close, let me record my gratitude for the kindness the Northern Baptist brethren showed me. At the same time let me insist that the differences between the Northern Baptists and the Southern Baptists are essentially greater by much, than the differences between Northern and Southern Methodists. Let me also insist that we ought to utilize every opportunity to publicize to them many of the splendid things that we are doing which they could use very profitably.

—BR—

Pastor E. W. McKenzie was assisted in a meeting in Pleasant Grove Church, Redbanks, by former Pastor D. M. Renick.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
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President—Mrs. Ned Rice, Charleston, Miss.  
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Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss.  
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### R.A. Focus Week, August 13-19

Focus Weeks have come to mean much in the life of our Young People's organizations and we long for them to become increasingly meaningful. You have had splendid suggestions given in your August "World Comrades" but maybe this further outline of suggestions will open to you some plan that you will find helpful.

Sunday—Sit together in a body, have reserved seats for fathers or parents of R.A. members. The chapter may quote the R.A. Commission and Declaration. Possibly the counselor might ask the pastor to call on one of the R.A.'s to read the scripture lesson. Ask the Sunday school departmental superintendent to have one of the R.A.'s to speak briefly on "Royal Ambassadors and what the Chapter has meant to me."

Monday—Visitation for enlistment and securing subscriptions to "World Comrades." Take sample copies and ask the parents of the boys to look through and read them. Then on Friday make a canvass for subscriptions.

Tuesday—Ranking System! The counselor could secure some helpers and the boys could be divided according to ranks for special work. See Junior and Intermediate R.A. manuals for requirements.

Wednesday—100% attendance at prayer meeting. Ask the pastor to let the Chapter conduct the service. A regular program from World Comrades might be given or a series of talks on Royal Ambassadors: What R.A. Means to Me, "The Value of the Ranking System, the Various parts of the R.A. Allegiance, etc." "Timothy's Tithe" (free from W.M.U. Headquarters, Jackson), a stewardship playlet might be given.

Thursday—Spend the day in the woods—studying missions. "Believers and Builders in Europe" for Intermediate boys and "Petra" for Junior boys. "The King's Own" or other biography might be used. Invite some nearby chapter or chapters to come with you.

Friday—Go visiting for "World Comrade" subscriptions, divide into two sides and see which can secure the most. Father-son banquet or watermelon party. The members of the Brotherhood have been asked to foster this. If you do not have a brotherhood ask one of the men's Bible classes of the deacons to do this.

Saturday—Knightly deeds. Invitations to church services. Visit institutions or shut-ins and give a program of song and scripture. Meet at the church and clean the grounds.

If you do not have an R.A. chapter, invite some neighbor chapter to visit with your boys and help in organizing a chapter.

You will think of many other splendid plans—this can mean much to your boys if you will be faithful in the planning and executing.

Many of you will remember Bill Crittendon, who lived at Brookhaven for several years and attended R.A. Conclaves. His father is now a pastor in Oklahoma and Bill has continued being an R.A. He was asked to speak before the annual meeting of the W.M.U. and this is the splendid talk he made:

### THE ROYAL AMBASSADOR RANKING SYSTEM

By Bill Crittendon, Oklahoma

(Address delivered on Young People's Night of W.M.U. Annual Meeting in Oklahoma City).

The Royal Ambassador chapter has many helpful features. But no part of Royal Ambassador work is more helpful or interesting than the Ranking System.

One reason boys like the Ranking System is

that it has been planned for boys only from beginning to end. Boys like to do things when the requirements in ranking are explained to them they immediately see a challenge to Christian development and achievement.

The four ranks of Page, Squire, Knight and Ambassador may all be attained in the junior Royal Ambassador chapter and then through the intermediate years many other projects are planned in supplementing these four ranks.

This progressive scheme was planned to assure the learning of fundamental missionary facts and basic principles in connection with the monthly missionary programs, and to acquaint the boy with his church and its missionary program; with his State Baptist Convention and its officers, agencies and institutions; with the Southern Baptist Convention and the officers, agencies and institutions through which it seeks to promote the interests of the Savior's kingdom; and with the spiritual needs of the world which challenge the sacrificial and consecrated effort of all the members, both young and old, of all our churches. Much of the work in the Ranking System is memory work, but quite a lot of it requires a study of missionary biography and that one must become acquainted with the different types of missionary service rendered by the various Boards and officers of our conventions. One learns also to locate the headquarters of our various state and southwide Baptist agencies and institutions and to name their administrative officers.

To pass any step in Royal Ambassador ranking one must attend fifty per cent of the meetings of his chapter and serve on the program the required number of times, thus developing those desirable qualities of loyalty and dependability.

The armbands and insignias appeal to most boys and they take pride in wearing them, and in completing the four steps necessary to receive the complete band.

The benefits of being a full-ranking Ambassador are too many to name. One will gain a better knowledge of the missionary message of the Scriptures, will have a good knowledge of Baptist beliefs, will be a more useful member of his church, and better prepared for the service of his Master because he has been a ranking member of his Royal Ambassador chapter.

### R.A. Camp and What It Has Meant

I wish that we might tell you something of what R.A. Camp has meant to the boys who have attended during these past 4 years. We have selected expressions from three of the boys who attended this year, as to what it meant to them and we give them to you for this Focus Week. Attendance at the camps has steadily grown from year to year: First year, 51; second year, 135; third year, 230; fourth year (because of the growth we were forced to divide) Junior R.A.'s, 190, Intermediate R.A.'s 60.

The camp pastor, brother Holland, reminded us that as "Ambassadors for Christ," we should be true ambassadors and really work for Christ. This sentence impressed me a lot, because before I came to R.A. Camp, I had simply been going to R.A. meetings, and had practically no idea what a "Royal Ambassador" really was. Now in camp I have gotten more out of it than anything else.

So you see I have really gotten a blessing out of this camp and hope to be here another year.—John Couch.

I have attended several R.A. conclaves, but

last year was my first time to spend a whole week in a camp. This is my second one here.

The messages from the ones here have helped me to be a better Christian. Not only is your spiritual strength touched upon but also our physical and mental ability has been taxed by our wide field of sports and the work in our project classes.

The boys as a whole have cooperated to such a degree that no disagreements have arisen.

To me it seems impossible for anyone to spend a week in such a camp as this without becoming a Christian and realizing the need God has of him.

I hope I will be allowed to attend the camps in the future because I know I will be better prepared to serve our God.—Hugh Warren.

I was chosen from the Macedonia Baptist Church as a representative to the R.A. Camp at Castalian Springs. When I first learned of this I knew it would mean something to me. I could hardly wait for the time for me to go.

When arriving at the camp, I saw for the first time, Miss Edwina Robinson, State Young People's Secretary. She is the most friendly person I have ever met. This has had a great influence on me because it has shown me what the adults are trying to do and are doing for the young people of today.

This camp has also shown me the great need of missionaries in Africa, and if the Lord is willing I will undertake this work as a missionary to Africa.

As you see this camp has given me a brighter hope for my future life in serving God. It has also taught me how to meet boys that I have never known before.

It meant something to me that I can carry back home to the Watts R.A. Chapter of the Macedonia Church near Hattiesburg.

The camp has meant more to me than I could ever express in words, but I am sure I can express it in deeds in the years to come when I hope to serve as a missionary to Africa.—Ralph Davis.

Dr. W. W. Hamilton is happy that friends by special gifts enabled the Baptist Bible Institute to pay a year's interest on the bonded debt August 1. The bankers in New Orleans who have handled the bonded debt told Dr. Hamilton, "You Baptists surely do stick together." "You are doing better than well; and are making a great reputation for yourselves."

On Monday evening of this week, August 7 a new church was organized in Jackson, which took the name of the Southside Baptist Church. This resulted from an evangelistic meeting conducted in a tent under the auspices of the Laymen's Mission Band. Rev. Percy Cooper and his wife, students in the Baptist Bible Institute have been working there for about a month, with the cooperation of a faithful band of laymen. The meeting was held near the south end of President Street, in a part of the city where there has never been a Baptist Church. Representatives from several of the churches in Jackson and Clinton were present and gave their approval to the new enterprise. There were twenty charter members. Several were received for baptism. Pastor J. W. Middleton preached a strong evangelistic sermon. The Editor acted as Moderator. The church has not yet called a pastor but will soon. The meeting is still in progress. This is the fourth church that has been constituted in Hinds County in the past eighteen months.



# The Baptist Record

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## East Mississippi Department

By R. L. BRELAND

### Face to Face With God

No one ever saw God's face. Moses  
talked face to face with God, but  
he did not see God. I am re-tell-  
ing here some of my happy ex-  
periences during the last 18 months  
as I have talked face to face with  
God. Many of you have had similar  
experiences, but mine have been so  
wonderful to me.

Some months ago as seemingly  
my life was hanging by a slender  
thread, and many said that it must  
be the end. I did not have any such  
thought and have not from the first.  
So sure was I that I would get well  
that my loved ones and friends took  
courage.

One night I saw a light seem-  
ingly coming from behind a cur-  
tain. I could not see any one but I  
realized someone was there. I heard  
a voice speak to me, not audibly but  
in a language I understood. It said  
to me, "I'm going to heal you. It will  
not come suddenly as in some cases,  
but will run its regular course and  
I will heal you at last."

This voice was so clear that I  
knew at once that I was face to  
face with God and that He had  
brought me a message. I had not  
doubted my getting well before this,  
but since He spoke to me, I have  
been absolutely certain I will get  
well and able to work. Sometimes  
the doctors and others would sound  
a discouraged note, but I laughed  
at it.

Well, I have come along just as  
the Lord said I would, and before  
long now I'll be back at home and  
be sound and well. These months  
have been among the hoppiest of my  
life. As I have talked face to face  
with my Lord, "The joys we share  
as we tarried there, None other has  
ever known," unless he has had the  
same experiences. It has also been  
a season of education as my Teacher  
explained to me the mysteries of the  
scriptures. I hope to know more.  
I have more zeal and courage than  
ever before.

This may sound unreasonable, but  
I have not suffered an excruciating  
pain in all my sickness. My serious  
appendix operation, my flu and  
pneumonia, none of these had any  
pain. The Lord has given me perfect  
ease and comfort. No one has heard  
me grunt and complain of pain in  
all these months, for I have had  
none.

To God be the glory! Amen.

Mrs. C. F. Norden, president of  
Coffeeville W.M.S. says: "We had  
the best W.M.S. program recently  
that we have ever had." She is one  
of God's faithful.

Jim Harwell, writing on the "In-  
fluence of a Christian Life," says:  
"In 1888 a young man by the name  
of John B. Cole went up the trail  
with a herd of cattle. His behavior  
attracted my attention. I could hear  
him singing sacred songs when on  
night herd. The song that attracted  
me most was 'The Rock That Is  
Higher Than I.' When I was con-  
verted after my return the next  
year, I could see that John surely  
was a child of God. I never got away  
from John's behavior. I have not  
seen or heard of him since. I would  
like to know what became of him.  
Most Christians keep their light un-  
der a bushel, don't sing, don't talk  
it, don't practice it any too much.  
So no one knows, no one sees, and  
no one is helped by his being a  
Christian. Put that light on the  
table so all will see and be benefit-  
ed."

A recent act of Gov. Lee O'Daniel  
of Texas convinced me that he is a  
Christian and true man. The legis-  
lature of Texas passed an amend-  
ment to the State Constitution  
which, if adopted, would practical-  
ly remove all control of the liquor  
business, and control of its dupes.  
The proponents of the bill laid siege  
to the Governor, and doubtless, as  
is their custom, offered great money  
reward. The Christian people gave  
their opinion. Gov. O'Daniel took  
the bill, got his opinion and vetoed  
it. That took Christianity; moral  
and physical courage. Governor Lee  
O'Daniel has shown himself a Chris-  
tian worthy to trust. God give us  
more.

—BR—

### S. S. ATTENDANCE AUG. 6

Griffith .....	589
Calvary .....	820
Daniels .....	97
Crystal Springs .....	351
West Laurel .....	483
Glenfield .....	85
Bethlehem (Jones Co.) .....	131
Pace .....	67
Batesville .....	160
Vicksburg First .....	431
State Line .....	66

—O—

### B.T.U. ATTENDANCE AUG. 6

Griffith .....	247
Calvary .....	150
Daniels .....	97
Crystal Springs .....	113
West Laurel .....	190
Glenfield .....	55
Pace .....	45
Batesville .....	32
Vicksburg First .....	170

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DR. MODENA HODGES  
PATTERSON

who will be the resident physician  
of Blue Mountain College next  
session.

### A MONTH'S RECORD

By Louis J. Bristow, Superintendent

The Southern Baptist Hospital in  
New Orleans had a record volume  
of business last month. Eleven hun-  
dred and twenty-three patients were  
admitted. Operating income exceed-  
ed \$50,000.00, exclusive of contri-  
butions. Charity work cost us con-  
siderably more than \$150.00 each

day. All operating expenses were  
paid, including the cost of free  
service given; and proper reserves  
were deposited for payment on the  
debt.

During the last five years, in the  
same month, the number of cases  
admitted has shown a steady in-  
crease every year. Admissions for  
the last five years have been re-  
spectively: 761, 873, 1007, 1079, 1123.  
Operating income has been: \$27,-  
492; \$32,802; \$37,619; \$40,082;  
\$50,327. These figures do not in-  
clude gifts, which for the same  
month in 1935 were \$1,220 and this  
year \$1,757.

Thus the work grows steadily  
year by year. May it not be an in-  
dication of Divine favor upon our  
efforts at Healing Humanity's  
Hurt?  
New Orleans.

—BR—

Dr. B. C. Land, a Mississippian  
who since resigning the pastorate  
at Winnfield, La., has served as  
financial agent for Louisiana Col-  
lege, has accepted the pastorate of  
the church at Quincy, Fla., effective  
October 1.

### EYE COMFORT

Relieve Irritation due to over-  
use, exposure to Dust, Glare  
**JOHN R. DICKEY'S EYE WASH**  
OLD RELIABLE  
refreshes and brings comfort. Used 65 years.  
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stores. Ask for large size with dropper.  
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*August 13 to 27*

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ERHOOD WEEK. Attractive Program for  
Laymen directed by The Brotherhood of the  
South

**2. PREACHING WEEK, AUGUST 20 to 27**  
**Dr. GEORGE W. TRUETT**

*will preach  
twice daily!*

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## Going Places

By A. L. GOODRICH, Circulation Manager

### HALEY GETS ALL THREE

"Dear Brother Goodrich:

Hopewell Church has adopted the EVERY FAMILY plan and the list is enclosed. Now all three of my churches have the EVERY FAMILY plan and I feel sure that the work in each community will make greater progress because of the information and inspiration our members will get from reading the Record. —O. O. Haley, Georgetown, Miss."

Pastor Haley is doing a good work on the Georgetown field and has already gotten a firm grip on the work. His work is well organized and the people have a mind to work.

Copiah county subscribers are listed as follows: ROCKPORT 5; SYLVARENA 41; CRYSTAL SPRINGS 269; Hazlehurst 12 and 5 R.F.D.; Zion Hill 6; GEORGETOWN 55; STRONG HOPE 24; HOPEWELL 50; Martinsville 8; Sardis 6; Wesson 9; New Zion 3; Pine Bluff 25; ANTIOCH 18; CLEAR CREEK 19.

### ESTES SCORES AGAIN

Rev. E. D. Estes, Convention Board evangelist, recently came into the office with a check for \$51.50 for over 50 subscriptions he had secured in recent meetings. If every revival preacher and every study course teacher would present the Record during the week we would have more Record subscribers, these workers would be helping all the work and we would have more readers to read the department pages and the reports of the many good meetings.

### THE PROOF OF THE PUDDING

Escatawpa reports the organization of a Junior and Intermediate B.Y.P.U. Pastor James C. Taylor is happy in the growing interest in things spiritual and denominational in this splendid church. (Thus church has the E F Plan. This plan does help.)

"Brother Charles B. Hamlet, III, has a working church at Juniper Grove. These people have put their church on a sound financial plan and are doing great things for the kingdom." (This church has the E F Plan).

"New Salem is about the third oldest Baptist Church in Carroll County. This church recently called Rev. Wm. F. Garner, a senior student in Mississippi College, as pastor. Already he is greatly encouraged by the interest shown by the community in the work of the church. A Sunday school has been organized and every family has access to 'the Baptist Record' since his pastorate began." (Observe the progress made. They have the E F Plan).

"Van Winkle Church, Jackson, observed her first anniversary May 28, with overflow crowds at both services. In one year's time the membership was doubled, the Sunday school made standard and the B.T.U. A-1." (This church has had

the E F Plan since organization. Note its growth).

Beulah B.T.U., Simpson County: "We are glad to see our B.T.U. growing rapidly. We are glad that our W.M.S. is still progressing. We are growing in spiritual work and increasing in members." (They have the E F Plan).

"The Leland Baptist Church had one of its most successful enlargement campaigns on March 19-24. The enrollment reached 175 and there was an average attendance of 135." (Successful enlargement campaigns are easy when they have the E F Plan. Leland has it).

Rev. J. R. Rogers last fall presided at the reorganization of the Oral Church near Collins. They have organized a W.M.U., have a splendid Sunday school and one of the best B.T.U.'s in the county. They voted recently to send 20% of their offerings to the Cooperative Program and are thoroughly interested in all the work. The Baptist Record goes to every family. (This pastor found it easy to lead in such a progressive program. The people were informed about all of it. They have the E F Plan).

The week of March 26-30 was one of interest and enthusiasm for the Okolona B.T.U., when 75% of its members were enrolled in a Training School. (No doubt Pastor Patterson found it easier to enlist 75 of his B.T.U. in a Training Course for they had been reading about other study courses. Okolona has the E F Plan).

### THE BAPTIST WORLD ALLIANCE

By A. L. Goodrich

#### Tuesday Morning

"What Baptists Can Do to Avert War and Promote Peace," was the main theme of the Tuesday morning session of the Baptist World Alliance. The report was read by Dr. N. J. Nordstrom of Stockholm. The report advocated an international standard of justice, an international tribunal and an international police force as means for preventing armed conflict. Nationalism, race inequalities, war industries, interests of private capitalism and the maldistribution of over population of certain countries were cited in the report as principal causes of war.

#### A Warning

However, the speaker warned that "none but changed people can change the world. What we Baptists can do to prevent war and promote peace will, therefore, in the last analysis, always depend on how far we ourselves have experienced the changing power of the Gospel in our own lives." In closing the report, Dr. Nordstrom made the following plea:

1. First of all we must remember that it is not only through our efforts, however earnest and well-intentioned they may be, that the saving of the nation will come, but through the gracious intervention of God and through a new revelation of His saving power. Therefore our hope and our confidence must be placed in God, who in Christ Jesus has revealed His grace and love.

2. We ought also to confess our guilt and our share in the evil un-

der which the world now suffers. None of us can break away from this great fellowship of responsibility. We are all more or less guilty in regard to the fact that war and war-mentality are still to be found among the nations. There is among us much selfishness, distrust, race-pride, nation-pride, lack of readiness to understand the difficulties of other people, divisions, and so forth. This is our sin and guilt. The peace which we wish to see realized in international relations must first of all become a reality in our own lives and in our mutual relations. Only those who possess peace for themselves can be peacemakers.

3. We exhort all Baptists to pray without ceasing for the nations and their leaders, and that God in His mercy may avert the disasters of war and bless all efforts to promote peace and mutual understanding in the world.

4. We exhort all individuals, all churches and congregations in the various countries to work in every possible way for the eradication of such conditions as may lead to war e.g. nationalistic ideas, race prejudice, racial discrimination, private profiteering, national selfishness, social and economic injustice, the suppression of national minorities, ignorance and prejudice concerning other nations, etc., and to give, in their own private and public life, an example to the world of unselfish-

ness, righteousness, readiness for service and a spirit of peace and concord.

5. We exhort each one to work for a simultaneous and united disarmament.

6. We also exhort each one to seek to influence public opinion in such a way that it will be possible to introduce an international jurisdiction through which all international disputes will be settled legally, and not, as at present is common, through war and violence.

7. We claim the right of conscience in all religious and ethical matters. We appeal to the leaders and rulers of the nations to promote liberty of faith and conscience.

8. It is of utmost importance that the citizens, and especially the young people, are brought to see the insanity of war and the blessing of peace.

9. We exhort the Baptist churches in various countries to cooperate with other churches and peace organizations in order to further the efforts for peace, and we consider that the Baptist World Alliance (Continued on Page 13)

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# THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY

(Continued from Page 3)

King and Queen. With far larger confidence and courage we are to go forth to win this whole world for our Lord and His Christ.

To such end, we must major on Evangelism. That is the first note in the marching orders of our Savior and Lord. Evangelism is the missionary spirit in action. It is the forerunner and builder of churches. It is essential to all Christian expansion, and must give its benign influence to all sound teaching in the churches. Dr. Duff well said: "The church that ceases to be evangelistic will soon cease to be evangelical." In the New Testament, everything goes out from the churches and draws back into the churches. Whatever good may be done by methods and institutions apart from the churches, let us remember that Christ has put His honor in the churches, and it needs to be urged with all emphasis, that the hope of the people for a sound gospel, both for today and tomorrow, centers in the churches of the living God. "The Church of the living God, the pillar and ground of the truth." And the first and supreme business of every church is to win souls to the salvation and service of Christ. This work is not secondary and incidental, but it is primary and supreme. "As my Father hath sent me, even so send I you." "The Son of man is come to seek and to save that which was lost." If the seeking note for the salvation and training of souls be absent from a church, how much difference would there be between such church and an ethical club? All the estates of a church are to go afield, and stay afield, in this Christly work of winning souls to Christ. And all who are won to Christ should fellow Him in baptism; and these should all be faithfully taught and enlisted in the doing of all things Christ asks of His people. The preacher, the parent, the teacher, the laymen, the women, the eager young people, are all to be mobilized for this matchless crusade.

Certain fundamentals must be regarded if the soul winner is to win. First of all, there must be a deep realization of human need. God's people are often at ease in Zion, because they do not realize the depth and peril of humanity's need. The supreme tragedy of the world is sin. The whole earth is groaning under its curse. Sin turns the joys into the ashes of despair. Sin reigns alike in the hovels of the poor and in the palaces of the rich. Sin is the great separating force of life, even as love is its binding force. Sin divides families and communities and nations. Worst of all, sin separates man from God. The darkest hour this world has ever seen was when God hid His face from the dying Savior, and the saddest cry that earth has ever heard was that Savior's cry: "My God! My God! why hast Thou forsaken me?" Oh! that God's people might worthily realize that all about us are lost souls, hurrying on without hope and without God in the world!

But is not enough for us to be given the vision of a lost world—we must also know of an adequate remedy for such lost world. Just here we come upon the most enchanting theme in the universe. It is the Gospel story of how a sinner may be saved. "There is none other name under heaven, given among men, whereby we must be saved." This gospel is the one, all-sufficient hope for mankind. It is the hope for the individual, and it is the hope for society. It changes the social order by first changing the social unit. Grace is as real as sin, and grace is far more powerful than sin. "Where sin abounded, grace did much more abound." Wherever the vital facts of Christ's death and resurrection are faithfully proclaimed, Christ verifies His promise: "And I, if I be lifted up from the earth will draw all men unto Me." This very hour, Christ is saving Korean demon worshippers, and South Sea Cannibals, and African Hottentots, and Indian Pariahs, and Confucian Scholars, and Brahmin Priests, and men of every type and temperament under heaven.

"I ask them whence their victory came?

They with united breath,  
Ascribe their victory to the Lamb,  
Their triumph to His death."

Let me hasten to say that our indispensable need, in the winning of souls is to have the power of God with us. Certain it is that without that supernatural power for which the early disciples tarried at Jerusalem, we might as well surrender the whole Christian propaganda. We would be left helpless in the presence of problems that not only perplex but utterly baffle us. There stands the glorious pledge of Christ to His people: "Ye shall receive power after that the Holy Ghost is come upon you." And, again, He says to His people: "Lo, I am with you always." Granted this Divine guidance and power, difficulties melt away as fogs before the rising sun. Take a hasty glance at the Acts of the Apostles. The whole book is one triumphant song. Not a minor chord, not a discouraged preacher, not a fainting church, not one note of unfaith and fear can anywhere be found. What if they were thrown into prison? They had One who could use an earthquake as a key to open every dungeon on earth. What if there were mountains of difficulties to be faced? There was One with them who could pluck up the mountains and cast them into the sea. Oh! let us be done with "limiting God." He is the Almighty God, and our sure and adequate help is in Him. Let us be done with limiting God!

"Give us a watchword for the hour,  
A thrilling word, a word of power;  
A battle cry, a flaming breath,  
That calls to conquest or to death;  
A word to rouse the church from rest,  
To heed its Master's high behest;  
The call is given, Ye hosts arise;

Our watchword is Evangelize!  
The glad Evangel now proclaim,  
Through all the earth in Jesus' name;  
This word is ringing through the skies,  
Evangelize! Evangelize!  
To dying men, a fallen race,  
Make known the gift of Gospel Grace;  
The world that now in darkness lies,  
Evangelize! Evangelize!

The story is told that Julia Ward Howe once wrote to an eminent Senator, in behalf of a man who was suffering a great injustice. The Senator replied that he was so much taken up with plans for the benefit of the race that he had no time for individuals. She returned to the Senator this answer: "When last heard from, our Maker had not reached this altitude." God is great enough to specialize. One by one, was Jesus' method, as indicated in His parables and miracles. It was not a lost flock, but one lost sheep that drew the Shepherd into the night and storm. It was not over a Pentecost, but over one repenting sinner that the angels sang. It was not a lost race, but a lost son that kept the father waiting at the gate. Jesus never raised an army from the dead. He stood at the bier and said: "Young man, arise!" He stood at the graveside and said: "Lazarus, come forth." In our Lord's sermons we find vast truths of His holy religion uttered, not to a great congregation, but to an audience of one. To a nameless woman, He announced the great principle of spiritual worship. To a proud ruler He preached His wondrous sermon on the new birth.

Well may Jesus' disciples walk in His steps. Andrew, when he found Jesus, brought his brother Simon to Jesus. Phillip, when he found Jesus told Nathaniel. Peter went from Joppa to Caesarea to have a personal interview with Cornelius. Paul, earth's greatest preacher, was an indefatigable personal worker. See him as he appeals to the Governor of Cyprus, to Felix, to Festus, to Agrippa, to Onesimus the runaway slave. This appeal to the individual is the supreme secret of success. Every Christian of every age, condition and circumstance is to be an unceasing witness for Christ.

As we go on our world crusade, let all our Christian agencies be kept aflame with the passion of New Testament Evangelism. Let us call all the people back to the Bible, and end the famine that now obtains concerning it. Let plans be made that will regularly carry our religious

papers into every home. Let all our training institutions dare to be aggressively and sanely Christian. Let us dare to live the glorious gospel we profess, and if need be let us gladly die for it!

Our declared principles inexorably commit us to a large program of service. The whole gospel for the whole world is our God-given program. The acid test of Jesus is: "By their fruits ye shall know them." The truth is not to be wrapped in a napkin for safe keeping—the truth is to be promulgated. "Why call ye Me Lord, Lord, and do not the things which I say?" Faith is more than a dogma, it is a passion, it lifts, it achieves, it arrives. Great believers are always great doers. Entrusted as we are with such a gospel, what ought we to be and do about it? If we are to be true to our Baptist Message and Mission, we must be missionary enthusiasts. It was no accident that William Carey became the founder of modern missions. His fundamental Baptist principle of obedience to Christ made him a missionary. And so with Judson and Luther Rice, and with all the valiant men and women who followed in their train. If these thousands and thousands of Baptist men and women, now gathered in this World Congress, have the true Baptist spirit, it will leave us no choice but to go and to give, and to live, and if need be to die, that the glorious gospel of Christ may be made known to every human being. There are enough friends of Christ in this Congress; who, if fully dedicated to Christ, could change the whole world. Gideon with three hundred men routed the hosts of darkness at Midian. John Wesley insisted that with one hundred fully dedicated men, he could soon turn the world upside down. This is an hour for the rededication of our all to Christ. "Paul and Barnabas hazarded their lives for the name of Jesus." What are we hazarding for Him? Will we pay the price to inform and to enlist our millions of untrained, inactive Christians? God's ringing cry sounds louder and louder: "Awake, awake, put on thy strength O Zion." And again, His cry from old comes ringing in our ears: "My people are destroyed for lack of knowledge." It is high time for Baptists to take a great step forward. A lassitude seems to have settled upon many of Christ's people. Something grandly heroic and sacrificial needs now to be done to quicken the pulse-beat of our vast Baptist family, and start our people in every land on the upward march. Carlyle's final message is the message for us all: "Give yourself royalty." Let us dare to tread the way of the Cross. Let us glorify cooperation and not abuse our liberty, remembering that love and not liberty is the last word in our Baptist vocabulary.

Always somewhere in the world it is midnight. Even so, it is also true that, as it is written on a sundial in Brighton, England; "It is always morning somewhere in the world." This is the word for us today. As we look at some sections of our world today, they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem to be invincible. Sin and moral chaos appear to rule with unrelenting fury. Just as surely, however, there are great sections of our world which are full of promise and radiant with hopeful outlook. These are the morning places, where the sun is shining and the denizens of darkness are driven to their lairs. Fear and terror are driven away by the coming of the morning. God is not dead, and rebellion against Him must go down before His Divine purpose and power. Every Babylon of iniquity will ultimately go down before Him. It is always morning somewhere, and by and by, it is going to be morning everywhere. The days of sin and suffering and sorrow cannot always last. "Weeping may endure for a night, but joy cometh in the morning." "He must reign till He hath put all enemies under His feet." One day, war will be put under His feet, forever—may we hasten that day! One day, intemperance in all its hydra-headed manifestations will be put under His feet, finally and forever. One day, death shall be under His feet, so that even the very prospect calls forth the victorious shout: "Thanks be unto God Who giveth us the victory through our

(Continued on Page 15)



# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

If you haven't already given your Heart to Jesus and trusted Him to save you forever, you couldn't find a better time than now. During these revival meetings and Vacation Bible schools when you are being daily reminded of God's love and the gift of His Son, won't you say, "Come into my heart, Lord Jesus, come in today, come in to stay. Come into my heart Lord Jesus?"

All of us, I'm sure, want to send loving sympathy to Miss Leta Mae Lupo, one of our members, in the loss of her father. She will write again to the Circle soon, she says.

Our financial report for July you will find at the close of our page. If it isn't as much as you'd like it to be, won't you help increase it next month? If your name isn't on there, won't you see that it is next month? And we wouldn't close without again saying thank you to everyone who did contribute.

With Love,  
Mrs. Frances Steele.

PAUL AND BARNABAS AT  
LYSTRA

(Read Acts 14:8-21)

When Paul was preaching at Lystra, a man who had been lame all of his life and had never walked sat near the place where Paul preached and heard him. Paul, seeing that the man had faith enough to be made well, said with a loud voice, "Stand up on your feet." The man, no longer lame, leaped up and walked.

When the people of Lystra saw the miracle which Paul had done, they cried out in the language of that country, "These are gods who have come down to us from heaven looking like men." They called Barnabas Jupiter, and Paul, Mercury, because these were the names of their idols. The priests from the heathen temple brought oxen covered with wreaths of flowers, meaning to sacrifice them to the apostles, in the same way that they sacrificed to their idols. When Paul and Barnabas saw it, they tore their clothes, to show their displeasure and ran in among the people, crying, "Sirs, why do you do this thing? We are men just as you are, and have come to preach to you and persuade you to turn from worshipping idols to worship the only true God who made heaven and earth, and the sea and all that are in them." Yet the apostles could hardly keep them from offering up sacrifice to them.

After this, some of the Jews who had driven them from Antioch and Iconium, came to Lystra and said that Paul and Barnabas were wicked men and trying to deceive them. Immediately the people of Lystra, who before had wanted to worship them, tried to kill them. They stoned Paul and dragged him out of the city, thinking he was dead. But while some of the disciples were gathered around him, he got up and went into the town. The next day they left Lystra and went to Derbe.

July 29, 1939.

Dear Mrs. Steele:

Will you let me come in with the children? I am a grandmother seventy-three years young and dearly love children. I am a crippled widow and live with my children. I can't be on my feet much but I can still work, such as piecing quilts, patching, crocheting and so on. So I can still be a little help to my children and they are all good to me. I have seven children living and two dead, thirty-six grandchildren living and three dead, and eight great-grandchildren living and one dead. I have a grand time visiting them. I feel like I have

a lot to be thankful for. I surely hear some good preaching over the radio and it is spiritual food for me. My greatest desire is to let my light shine so that I can lead lost souls to Christ.

May God bless you in your work for the children. Don't mention my name. I want to see if my children will know my letter.

Yours truly in Christ,

Dear lady, this Circle would have a hard time getting along without the grandmothers, and we're delighted to hear from you. I know you take happiness with you every time you go to those children's homes.—F. L. S.

Walnut Grove, Miss.  
July 30, 1939.

Dear Mrs. Steele:

Here I come in my 93rd birthday July (22nd) twenty-second.

The second week in July we had a good revival at my home church, Midway Baptist Church. P. D. Bragg is our pastor. We like him very much. Brother B. E. Phillips did the preaching. He preaches the word of God deep down in his soul. Fifteen joined by baptism, one by letter.

Enclosed fine one dollar (\$1.00) for the Orphans.

The Baptist Record has been in my home wherever I have been for sixty years or more. I think every Baptist family should take it and read it. I would not be without it. I know there is no one who has more to be thankful for than I have.

I would like very much to hear from my old friend Bob Wallace. I got a mighty good letter from his teacher, Webb Venable, not long ago. His address is Lauderdale, Miss.

May God bless you in your good work.

Mrs. M. F. Phillips.

If I can trust my memory, Mrs. Phillips, you have been sending this birthday offering for a number of years. We continue to thank you and to be thankful for you.—F. L. S.

Magee, Miss.

Dear Mrs. Steele:

I am interested in the Children's Circle. I am enclosing one dollar for the orphans. Please use this where most needed.

A friend to the Orphans.

We are grateful for this gift which really proves you "a friend to the orphans."—F. L. S.

Lucien, Miss.

July 31, 1939.

Dear Mrs. Steele:

This is my first time to write. I am eight years old and will be in the third grade when school begins. I go to Friendship Baptist Church. I have a little banty hen with five little "bitties," and a white spotted cat. Here is ten cents for the orphans.

Your little new friend,  
Rachel Posey.

Not long ago, Rachel, I saw a grandmother buying two "banty" chicks for her grandson. He was excited over his pets and almost as happy as his grandmother was to get them for him. Thank you very much, Rachel, for your gift to the orphans.—F. L. S.

Cleveland, Miss.  
July 31, 1939.

Dear Mrs. Steele:

This is my first time to write to you, although I have been reading the Children's Circle for a long time. We have been taking the Baptist Record for about one year. I am a little girl ten years old. I have blond hair and blue eyes. I

will be in the sixth grade when school starts.

I go to Sunday school and B.Y.P.U. at Marrison Chapel. I am a junior. My teacher is Miss Clairece Conner.

Enclosed you will find 25 cents to be used as you wish. My grandmother and I are sending this offering together. I would like to join the Children's Circle. May I?

Your new friend,  
Roxie Griffin.

Roxie, we welcome you to the Circle and thank you and "grandmother" for this offering which you send. You are the second little granddaughter to write us this time whose grandmother's letter also appears on our page today.—F. L. S.

Carthage, Miss.  
August 1, 1939.

Dear Mrs. Steele:

I have not written to you in some time. I want to tell you what a good meeting we had. Brother Bragg of Carthage is our pastor. Brother B. E. Phillips helped in the meeting. We received fifteen for baptism and one by letter. We also had a D.V.B.S. this summer and we liked it lots.

For pets I have two white kittens, one has a blue eye and a brown one and it can't hear at all.

We celebrated our grandmother Phillips' birthday the twenty-third. She was ninety-three years old. There were one hundred sixty-eight people present.

I am sending a little offering to be used where most needed.

Your little friend,  
Imogene Williams.

Imogene, we didn't know that Mrs. Phillips was your grandmother. Did you know that she was writing a letter to the Circle when you wrote, or did it just happen that you wrote the same week? I'm sure that birthday celebration was a delightful occasion. Thank you for this gift. With your consent, we will add it to the scholarship fund, for it is a little low this month.—F. L. S.

## Financial Report for July

Contributed for Orphanage:	
Mrs. M. G. Austin	.50
Mrs. C. A. P.	1.00
Eleanor Dearing	.10
Norma Janese Williams	.10
Fannie Mae Henley	.50
Canoy Clark	.10
D.V.B.S., Harmony Church	2.62
Junior Dept. S. S., Gloster	.50
Mrs. Jodie Gibbs Burford	.50
Frances Mary Bridges	.10
Albert Lee Williams	.05
Sara Jo Barkdull	.10
Floy Nelms	.10
Mrs. C. A. P.	.10
Mrs. Estus Buckley	.10
F. L. S.	1.50
"A friend to the Orphans"	1.00
Mrs. M. F. Phillips	1.00
Rachel Posey	.10
Total	\$10.07

Contributed to B.B.I. Scholarship:	
Mrs. M. G. Austin	.50
Bertie Mae Lipe	.10
Fannie Mae Henley	.50
Opal Robbins	.10
Junior Dept. S. S., Gloster	.50
Maxine Watts	.25
Mary Elizabeth Tucker	.05
Mrs. C. A. P.	.10
Alene McDonald	.10
Roxie Griffin and Grandmother	.25
Imogene Williams	.10
Total	\$4.15

Contributed to Chinese Relief:	
Lemuel and Dorcas Hudgins	.25
Mary Sue Barron	.05
Total	.30

Grand Total for Month \$14.52

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## RESOLUTION OF SYMPATHY

Whereas, through the infinite wisdom of our Heavenly Father, He has seen fit to call home to her reward the sainted mother of our beloved secretary, Miss Enid Henry, and,

Whereas, it is the desire of the Board of Deacons of Calvary Baptist Church, to express their sympathy.

Therefore, be it resolved that we the Board of Deacons, convey to Miss Enid Henry and the bereaved family our sincere sympathy in their loss, and commend each of them to our Christ, Who is sufficient for every need. Be it further,

Resolved, that a copy of these resolutions be spread on the minutes of the Board of Deacons, a copy sent to the family and a copy given the press for publication.

Respectfully submitted,

J. L. Denson,  
H. P. Riser,  
I. S. Barnes,  
Committee.

There were 30 additions to High Hill Church, Leake County in a meeting recently conducted in which brother Burnett preached. Fourteen young men and women were converted at one service. The Lord got a great victory.

At Bethlehem Church, Jones County the meeting closing August 5 resulted in 14 additions. There were great crowds. Rev. Gaston G. Mooney preached and W. W. Harper led the singing. Twelve were baptized. Fifteen were received before the meeting. The Sunday school annex is being completed and electric lights have been installed.—A. B. Reid, C. C.

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5. The Location is Most Fortunate,
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Clinton, Miss.



# Baptist Training Union

*Aim—Training in Church Membership*

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LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. . . . . JACKSON, MISS.

## OUR CHURCH

*The BEST PLACE  
to spend  
SUNDAY EVENING*

The Baptist Training Union is opening many churches on Sunday evening. Churches that have preaching only one or two Sundays a month, others that have preaching only once a month, perhaps in the afternoon on Sunday or some week day evening and are closed the rest of the time can never be the proper influence in the community unless it provides other services that will assure the church weekly welcome to worship. The Training Union is proving a blessing to thousands of old and young who now go to the house of the Lord every Sunday and are taught and trained in the Christian way. We may say here that it is not reasonable to expect the young people to go to any church service when the mother and father do not themselves go.

### August and Mission Study

We have been talking about this August since last September when a resolution was passed by almost every association to the effect that one week in August be set aside by every church for a Mission Study, and that all pastors be asked to volunteer their services as teaching in as many of these courses as possible. The suggestion that the book Southern Baptists in World Service be the book used for young people and adults, The Meaning of Church Membership for intermediates, and The Junior and His Church for juniors. All over the state now this fine program is being promoted. Pastors, associational officers and volunteer workers are at the job, and we truly expect to be able to report more individuals giving themselves to the study of a religious study course book than in any month in the history of our work in Mississippi.

### Not Only Pastors Can Organize and Teach

Our splendid pastors are not the only ones eligible to teach in this, or any other study course. Any one whom the church will recognize, is eligible. If when you read this it should be that no mission study has

been planned for your church, you could do no better piece of missionary work this month than to organize the class or classes in your church, order the books from The Baptist Book Store, Jackson, Miss., serve as teacher, or leader of the class, and thus bring to the membership of the church the information of the inside workings of your great denomination.

### Use Student Talent

Most of the Baptist students volunteered to teach study courses or to serve in other capacities in their own association this summer. Why not use them? They are in your church, some of them perhaps, and if so, call on them to teach a class this month. They would receive a blessing and bring a blessing to others in teaching either of the three books suggested for use in the Mission Study this month. Many of them are just waiting for the pastor or some other interested member of the church to ask them and to help them work out the plans for it.

### Are You a Happy Christian?

That question should be out of place, but it is true there are some unhappy Christians. If you are an unhappy Christian here is a solution—Go to work for the Lord—whatever you do do it to the glory of God. Teaching a class of church members, young or old, in this Mission Study this month will be a good start for you toward being a very happy Christian. Try it!

### Cecil Smith To Pascagoula

Pascagoula has gained a good worker in Mr. Cecil Smith and his wife who were formerly from Lumberton. Mr. Smith was director of the Training Union in Lumberton, and for two years served as president of District 13. He has recently moved to Pascagoula and was immediately put to work by the church, being elected as Associate Director in charge of enlargement. In charge of this work Mr. Smith writes that he expects to see the attendance pass the hundred mark within a few weeks, and by the first of the new year see this figure climb to one hundred fifty. They have good talent in Pascagoula and with the cooperation of the leaders we have no doubt that the reports from time to time will show a steady gain. Mr. Lynn the director has been handicapped for sometime on account of illness, but is leading in a fine way and will have a good part in the progress just ahead.

### Union County Reports Good Meeting in July

Thanks to Miss Erin Nowlin, secretary of the Union County Associational Training Union, we have a splendid report of the last meeting of Union County. They had their meeting at Wallerville with a splendid attendance. The Glenfield church brought nearly sixty members to the meeting and were

### BAPTIST WORLD ALLIANCE

(Continued from Page 10)

should for the same purpose cooperate with the ecumenical organs which already exist or may be created.

10. We should in every way support and promote such efforts for fellowship as bridge over racial and national boundaries.

11. The Baptist World Alliance has been and remains a very important means of creating fellowship and mutual understanding between the Baptists of various countries. By supporting and strengthening this important organ of ours we also promote international fellowship at large, and through the B.W.A. we are able to render more efficient service to the international work for peace than would otherwise be the case.

In discussing the report of Dr. Nordstrom, Dr. W. O. Lewis of Paris, France urged "collective security" and termed July to October of this year as a crucial period for world peace. He also urged a peaceable understanding between nations.

The reliability of the Bible has been "remarkably confirmed", declared Dr. P. W. Adams, President-elect of the Baptist Bible Union of Great Britain and Ireland.

"Baptists are a people of the Book—It is the authority we gladly obey.—There remain and possibly always will remain problems unsolved, critics unsatisfied, and objectors unconvinced. We can, however, confidently assert the trustworthiness of the Bible and the honesty of purpose which marked its writers." As further evidence of corroborating the authority of the Scriptures, Dr. Evans cited:

1. "The inherent sublimity and spirituality of the Bible."

2. "The reliability of the Bible gives us new assurance of its authority."

3. "Further certainty comes from the fact of its indispensability."

4. "The Bible commands us because of its uniqueness."

Brief addresses were also made

excelled in attendance only by the host church. Dr. J. S. Riser of Blue Mountain brought the main address of the occasion. The matter of August Mission Study was discussed and each church urged to observe this occasion. The list of Blue Mountain College girls were read and other volunteers were called for. We congratulate Union County on its progressive leadership, and shall expect them to be one of the associations nearing the 100% mark.

"Now is the time for all good men to come to the aid of their party" is a line that every student in typewriting will remember. Let us change that a bit and make it read—Now is the time for all good churches to come to the aid of the adults—meaning that no wis a good time to start an adult union, a B.A.U. Ask the church that has a really good B.A.U. and they will tell you what it means to the entire Training Union. It isn't fair to expect young people to do better than the adults, yet in many instances they do! and shame on the adults where that is true.

by Rev. Reginald Kirby, Melbourne, Australia, "The Bible in Public Worship," Prof. E. A. Fridell, Berkeley, Calif.; "The Bible in the School," Prof. Hugo Lusk, Poland; "The Bible in Family Life," Dr. W. R. White, Oklahoma City, who briefly discussed the above named topics.

### World Alliance Officers Elected

Although scheduled for Thursday morning, the election of officers was held on Tuesday with the following elected: President, Dr. J. H. Rushbrooke, London; General Secretary, Dr. W. O. Lewis, Paris; Dr. Louie D. Newton, Atlanta, Associate Secretary; Dr. Clifton D. Gray, Lewistown, Maine, Associate Secretary; C. T. Quesne, London, Treasurer for eastern hemisphere; Lieutenant-Governor Albert Matthews of Ontario, Treasurer for western hemisphere.

### Tuesday Afternoon

In the Women's meeting on Tuesday afternoon at the Auditorium Mrs. Earle Eubanks held the older generation responsible for our modern youth problems, blaming the lack of discipline on the part of parents for the "imperiled homes" in America.

Declaring that over 80 per cent of the parents ignore the problems of the child, she said: "I don't advocate spanking youngsters as a means of solving the youth problem, I'd rather advocate spanking a few daddies and grand daddies."

Mrs. Eubanks declared that a recent questionnaire revealed the fact that college students charged that lack of comradeship, lack of welcome in the home for friends, lack of discipline and a stratified social life place young people of today at the mercy of any evil influence that comes along.

She declared that Christianity is the cure and that religion must be put back in the home.

Mrs. F. W. Armstrong, President of the S.B.C. W.M.U. made a stirring address on "Woman and Missions." "One needs but survey the pages of history," she said, "to know the place in the whole social scheme accorded women before Christ came to make things different . . . Mission history is replete with honorable mention of women who rendered distinguished service to the cause of Christ. . . The whole story of missionary enterprise is honey-combed with the service of women."

Speaking on the same program, Mrs. Roberta Ma of Canton, China, fervently declared that if Japan conquers China Christianity in the Orient will be destroyed. "Japanese are principally concerned with finding out the names of our Christian leaders and they employ all means of torture to these names from captives. The war in the East is a war of Christ against the devil."

Other speakers on the program were: Mrs. C. J. Tinsley, Australia, who spoke on "The Aspirations of Australian Baptist Women"; Mrs. S. W. Layten, Philadelphia, on "Negro Women and Christian Advance"; Mrs. Alexander Dow, London, on "Church Membership in Present Day Life."

In a Laymen's meeting addresses were made by Arthur H. Hudson, President Northern Baptist Convention.

(Continued on Page 16)



## Sunday School Lesson

By BRACEY CAMPBELL

### ELISHA: GOD'S FELLOW-HELPER IN GOOD DEEDS

Text: II Kings 5:1-27.

#### I. God in a Heathen Kingdom. Vv. 1-5.

##### 1. The God of hosts as leader of a heathen army.

"Jehovah had given victory unto Syria." Victory belongeth unto Him. He is the God of battles and of victory. Immediately some one will say, "Convince me of that and I will hate Him. He can not be good and at the same time have anything to do with wars of which I have read."

When I was a country school-master in service down in Lincoln County, a young man in the Harmony community fell sick of appendicitis, and a pair of doctors came out from Brookhaven and operated upon him. The leading citizen of the community went to the house while the doctors were engaged in the operation, and went in to the door, opened it, and looked in, then came away. "What are they doing, George?" asked a man of the crowd out in the yard. "Them doctors are in there killing that boy. I got a mind to take an ax and go in there and knock both of them in the head." You and I are less intelligent in our opinions of God sometimes than this leading citizen was in his opinion of surgery.

##### 2. God Acts Through a Slave Girl in a Heathen Household.

She was only a slave, this little maid of Israel, a slave in the household of Naaman the general. But she was a love slave of the God of her people, and she served her God gloriously in the lowly position which she occupied in the house of her earthly master.

You are poor? So was she. You occupy a humble station? So did she. But she was determined to count for the Lord where she was. And you might well wish to be as useful to God as was this maid who far from home and loved ones, with only the influence of a slave, with no money and no powerful friends on the place, did what she could for God.

##### 3. A King Acts on a Heathen Principle.

"Pay for what you want and take it." Man, that's not a heathen principle, that's a principle formulated by the greatest of our American philosophers and essayists! It's a heathen principle, all the same, and the king of Syria acted upon it in true pagan style. He sent gold, silver, costly raiment to the king of Israel as adequate pay for the restoration to health of his favorite general. You can not give God adequate pay for His goodness, any more than you can give his lowliest servant adequate pay for his service as God's intermediary in bestowment of His blessings. Don't you know that you can't pay your wife for the love she bears you? Your

friend for the loyalty he gives you? Your God for the grace He bestows upon you?

#### II. A Frightened King. Vv. 6, 7.

The king of Israel doubtless knew the stories of many deliverances wrought by Israel's God. He might have known the story of the trial on Carmel, of the rain which came in answer to the prayer of Elijah, of the ascent of Elijah in the fire-chariot, and any number of proofs that his God was equal to any emergency which His people might face. But the poor king was not thinking of God at all, so, when came the opportunity to show to the heathen the glory of his God, the poor king took fright and tore his shirt. I suppose the king's trouble was a lack of faith. Of course he did not think of God, but that was likely the result of a lack of faith. When our own troubles come and we get panicky and do not think of the resources of our Christ, is it not that we suffer a lack of faith? The sorriest spectacle in this whole story is that presented by this panic-stricken king. And the sorriest spectacle in the whole community in any time of crisis is the professing Christian who, forgetful of Christ, His faithfulness and His power, takes fright in the face of threatened danger and acts as though there were no God.

#### III. The Quiet Confidence of the Man of God. V. 8.

No doubt in the mind or method of Elisha. "Let him come now to me." "You have made a mess of this matter, have failed to impress this stranger with a regard for the greatness of our God, or His people. You are about to send him away with the impression that you are a little fellow, and that our God is a god of little fellows." The king got frightened and failed to make any part of a favorable impression on Naaman. His servants would have gone laughing back to Damascus to say to their countrymen, "Believe you us, those Israelites are just about as nearly nobody as you will ever meet. Anytime we want slaves or booty, we will just go down and take what we want, and all they'll do will be to cry like a baby when you take his candy. Wish you could have seen that king! King, say, don't make me laugh! If he's a king, then I'm the great god Bel."

"He shall know that there is a prophet in Israel." How do you suppose Elisha said that? Wish I knew. Did he mean this, "Naaman knows very well by now that there is no king in Israel. He saw that clearly enough when you ripped your shirt from narrative to neck-band; but, even if there is no king, there is at least a prophet in Israel, there is someone to speak for God, there is someone to represent Israel's God when strangers come to our country for help which they cannot obtain elsewhere." Elisha had that calm and quiet faith which sustains some men's lives and makes them equal to any situation.

#### IV. Prescribing for a Great Man. Vv. 9, 10.

Yes, sir; He was a great man, and furthermore, he knew it. He was General Naaman, Commander-in-Chief of the Armies of Syria, and right next to the king, the biggest man in the whole country. Of

course, he suffered the terrible misfortune of being a leper, but even so, he was of a station so lofty that a mere religionist would come before him in very humble manner, and would be careful to leave out no gesture or genuflection, no performance or prostration necessary to impress his gods with the importance of the man on whose behalf the disease was to be rebuked.

But the Lord God of Israel looked at the matter through the eyes of His servant Elisha from an angle a bit different. God saw just a common leper, who chanced to be General Naaman, and God dealt with him as he would with any other leper, and this dealing, "Burned General Naaman up." "I thought the least he could do would be to come out where I am, and having greeted me becomingly, would stand and wave his hand back and forth over the sore spots on my body, and invoke the name of his god, and cure me! And he doesn't even come out to see me, can you imagine it? but sends me word to go and dip in Jordan seven times. Why seven times, I'd like to know? And then, of all the rivers! to ask me, me! Why, if I had been a beggar afoot it might have made sense, but to order me to the Jordan, when there is a better river at my back door! To order me to dip myself in water not good enough for hog-wash when I have clear water to dip myself in. I won't do it, and you can tell him he can jump in Jordan for all I care."

Naaman was saved by his servants. They made him think. He came to a fresh realization that there was no other hope for him, and decided to try the only thing left to try, though he had little faith in it. A little faith! How much does it take?

#### V. Humbled Pride Stoops and Rises. V. 14.

"Then went he down." Yes, he went down figuratively as well as physically. His anger cooled, his pride humbled, his faith a bit stimulated. Naaman went down to Jordan.

I wish I knew that someone had told him of the wonders wrought by Israel's God. I somehow cannot help but feel that, with every mile he traveled from Elisha's house to the river's brink his faith increased. It would be interesting to know whether he experienced a progressive healing as he dipped himself once and again, or whether he knew he was healed to any extent only when he had dipped himself the seventh time.

When he had done what the man of God told him to do, he was healed. And that is the important think

#### SUNDAY AT THE ALLIANCE

Crowds, heat, fellowship and Dr. Geo. W. Truett's address were among the highlights of Sunday's Baptist Alliance sessions.

Ponce de Leon Park was packed, not a vacant seat was to be had and many of the 40,000 people stood for two hours to hear the great address on Baptist principles by the man that many consider the greatest preacher in the world.

Alliance activity began at 9:30 Sunday with a community service conducted by Mrs. Ernest Brown of London, spread over Atlanta and much of Georgia at the eleven o'clock hour when preachers from all over the world filled most of Atlanta's pulpits and many others in various parts of Georgia.

As Dr. Truett's great address is being published in full we omit an outline of it here.

—BR—

#### BROTHER LOFTON FORD

Tuesday 25th brother Lofton Ford (46 years old, ex-service man) one of the most honorable deacons of the Brooklyn Baptist Church, was killed by lightning on the back porch of his home. His young son recently baptized into the church, standing near, was severely shocked by the same bolt, but recovered after treatment in the Methodist Hospital at Hattiesburg. Brother Lofton Ford was buried 26th in the Brooklyn cemetery, funeral services conducted by Pastor E. S. P'Pool, assisted by Pastor Clark of McLauren, and by Rev. C. S. Moulder, former pastor at Brooklyn, now director of the Baptist Students Union at the State Teachers College, Hattiesburg. At the grave brother Lofton Ford's former comrades, the American Legion, conducted military ceremony, with firing squad salute and sounding Taps by National Guard from Camp Shelby.

for me and you. When God says, "You do, and I will do," you may trust that saying to the full.

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## CAPUDINE

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Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores.

Thursday, August 10, 1939

THE BAPTIST MISSION FOR

(Continued)

Lord Jesus Christ with the spirit of faith and fervor, forever! Tradition of heaven there morning. This old legend about Morning, who, out of heaven, what he missed had lost, and most of all the es in the mo note — the triumphant no missed with Cl

As of old, the Pentecost, What would Jo were visibly pr Congress today we know what Him and Hear authority hath in heaven and therefore, and nations, bapti name of the Son, and of th ing them to ob ever I have in, I am with to the end of

Let us go t in no defeats conquering co are following not fail nor b bath set just the isles shal "His dominion sea, and from of the earth." Crawford: "H coats off to th with Rupert I thanked Who hour." Will w our day? Wi worthy? Will fore east our us take the giew is alway people are en a battle, but outcome of tain to bevi right it is to row, and "Jesus shall doth his suc He is steadil coronation, w ed with man of creation, o of salvation, who would n with this Ete "Bring forth crown Him I

"Let every On this te To Him al And crown

"Oh that throng. We at His We'll join And crown

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# THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY

(Continued from Page 11)

Lord Jesus Christ." Let us be done with the spirit of unfaith and defeatism and fear, this day and beyond, forever! There is an ancient tradition of the Jews that in heaven there is music every morning. This is referred to in an old legend about Lucifer, Son of the Morning, who, for pride, was cast out of heaven. Some one asked him what he missed most of all that he had lost, and his reply was, "I miss most of all the sound of the trumpets in the morning." Is not that note—the joyous, challenging, triumphant note—the note most missed with Christ's people today?

As of old, the world was shaken at Pentecost, so will it be again. What would Jesus say to us if He were visibly present with us in this Congress today? We need not guess, we know what He would say. See Him and Hear Him on Olivet: "All authority hath been given unto Me, in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit! teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Let us go to our world mission, in no defeatist spirit but with all-conquering courage and faith. We are following a Leader who "will not fail nor be discouraged, till He hath set justice in the earth; and the isles shall wait for His law." "His dominion shall be from sea to sea, and from the river to the ends of the earth." Let us say with Dan Crawford: "Hats off to the past, hats off to the future." Let us say with Rupert Brooks: "Now God be thanked Who matched us with this hour." Will we be big enough to see our day? Will our leadership be worthy? Will we now as never before cast ourselves upon God? Let us take the long look. The short view is always inadequate. Christ's people are engaged, not simply in a battle, but in a campaign, the outcome of which campaign is certain to be victory for Him Whose right it is to reign, today, tomorrow, and beyond forevermore. "Jesus shall reign where'er the sun doth his successive journeys run." He is steadily marching on to His coronation, when He shall be crowned with many crowns—the crowns of creation, of revelation, of history, of salvation, of all the crowns. Oh! who would not wish to link his all with this Eternal Savior and Lord? "Bring forth the royal diadem and crown Him Lord of all!"

"Let every kindred, every tribe, On this terrestrial ball, To Him all majesty ascribe, And crown Him Lord of all!"

"Oh that with yonder sacred throng, We at His feet may fall, We'll join the everlasting song And crown Him Lord of all!"

—BR—

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## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

### Do They Pay?

That is a good question to ask as to the value of anything. It is also a good question to ask about the Vacation Bible school. When we say "pay" we are not thinking of dollars and cents, but of spiritual values.

Rev. W. E. Hardy, pastor at Scooba, Kemper County, in sending the report of their school, which was a splendid one, says: "Wish you could have been with us in the last morning service, which was a glorious one of dedication. We want one next year."

Dr. O. R. Mosley, Newton, says: "Our V. B. S. closed yesterday with a grand climax. We held the five-day school on a lawn of a home strategically located between Blackwater and Center Ridge Churches (Kemper County). Enrolled 56, with an average attendance of 48 3/4, including workers. Had three professions the last day (public invitation). One deacon, to whom it was new, said: "Next year we want to have it longer, and I will take it on myself to get the children to it, and I will be there myself."

Many have been the reports that have come this year with messages similar to these. Send in your report, please, so that our state may have a record of every Vacation school held this year. Blanks will be sent upon request. However, you may report to us on a postal card and we will transfer it to the regular blank.

—O—

### Associations

Many of our associational Sunday school organizations have been doing splendid work this year—with regular meetings and reports of their work. Some very definite things have been accomplished because of the good program these associational superintendents have kept before their people.

Holmes County, Rev. W. R. Haynie, Durant, associational Sunday school superintendent, informs us that definite information has come that 17 of the 18 churches in the association will have revival meetings this year. The other one may also. Four new Sunday schools have been organized within the last three months in that association, and there will be several Vacation Bible schools.

—O—

### Training

While in conversation with one of our fine pastors last week, he said that the only way to have a fine Sunday school was by having a definite program of training for the people. He is exactly right. Let's help our officers and teachers by giving to them the opportunity to be well trained. This can come only

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through training classes, officers clinics, group conferences, etc. But certainly the great part of it is through the definite study of the books in the Sunday school course of study—50 of them in all, dealing with every phase of the Sunday school program. Plan at least one course this fall, and October is the special Sunday school course month.

—BR—

### EBENEZER

—O—

Ebenezer Church, six miles south of Bassfield, has just closed one of her most successful revivals. Convention Board Evangelist M. E. Perry conducted our campaign in a satisfactory manner throughout. He is safe. His methods can be trusted. Although our possibilities are small, evangelistically, the final results far surpassed the total number we felt we might reach. Twenty came during the revival, 17 of which came on profession of faith. All classes and ages were reached. One boy, not quite nine and an old man 80 years old came on the closing service, together with others accepting the invitation.

Brother Perry also helped me in Dublin Church early last spring. Although the church had been practically on a standstill for years; and the revival came soon after I accepted the work, the testimony of one of our older deacons was to the effect that it was the best revival the church had felt in 25 years. Thirty-three came during the meeting.

Although the physical results in brother Perry's campaigns may not be as large as those of other evangelists, he has no "hold-up-the-hand" and "sign-a-card" method of reach-

ing people. He makes it clear that the church is a Missionary Baptist Church and that lost people must turn from sin if they are saved. He has the happy faculty of fighting sin and not the sinner. He has just begun a revival in Bassfield, helping brother A. B. Hill. Opening services drew large crowds. Much work is to be done in Bassfield, as in other places, but we feel that the Lord is going to give the victory. We expect to have brother Perry with us in Oloh this fall.—Joe Cruse.

—BR—

### SHADY DALE BAPTIST CHURCH Sumner, Miss.

Just closed a glorious revival meeting. The visiting preacher, Rev. Henry Chisholm of Belzoni, Miss., who came to us and preached the Gospel, and our efforts were not in vain. There were fourteen additions to the church, seven upon profession of faith. Not only were sinners brought to a saving knowledge of Jesus Christ, but the church members were greatly strengthened.

The singing was led by J. A. Summerville the Sunday school superintendent.

Brother Chisholm is open for meetings the last three weeks in August.—L. J. Rice, Pastor.

—BR—

Teacher: "By what is Australia bounded?"

James: "Kangaroos."

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## BAPTIST WORLD ALLIANCE—

(Continued from Page 13)  
tion 1938-39, "The Unseparated Ministry"; Loo Lin, China, "The Power of the Gospel in South China"; Dr. J. N. Tennent, ex-President, Baptist Union of Scotland, "The Priesthood of Believers."

## Tuesday Night

More cross bearing and less palm waving was the plea of Prof. A. T. Ohn of Oslo, Norway in the sermon before the Baptist World Alliance.

"The blood of the martyrs is the seed of the church. The secularizing of our church and the worldliness of its members indicate a falling away from Christ. We either must deny self or deny Christ."

From the text, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me," Dr. Ohn in faultless English and with a voice that the mikes carried to every nook and corner of the well-lit park, said: "Crucifixion with Christ means the forgiveness of sins, personal sacrifice and the resurrection. The seed of all sins are in the heart of man. Christ suffered all these sins and was crucified by them—yet he forgave them all. Crucifixion means cutting sin dead and having nothing to do with it in the future. The greatest need in the church today is a revival of the consciousness of the forgiveness of sin."

Speaking on, "Our Heritage of Truth and Freedom," Mrs. Ernest Brown of London and wife of the Minister of Labor, declared, "The freedom of religious faith, the freedom of education and the freedom of the press are the three citadels of democracy. We must preserve these things at all costs. We must organize the spirit of Christian people inspired to accept whatever sacrifice is necessary to maintain a free way of life."

After she was interrupted twice by loud-speaker trouble Mrs. Brown said, "If you can't hear me now, please don't worry, just buy a paper tomorrow morning." The crowd applauded Mrs. Brown's description of the democratic form of government as most nearly approaching the Christian ideal.

## Wednesday Morning

The feature of the Wednesday morning session was the report of Commission No. 2 on, "The Baptist Contribution to Christian Unity." The report was read by Principal W. Holms Coats of Glasgow, Scotland, in place of Principal H. Wheeler Robinson, Oxford, England, Chairman.

The report was based on a Questionnaire which "was intended (a) to bring out the distinctive beliefs and practices of Baptists as compared with those of other Christians, (b) to indicate the principal points on which internal differences of opinion are found amongst Baptists, (c) to ascertain how far Baptists are prepared to go in the achievement of larger Christian 'Unity.'"

Like a kimona the report covered a lot, but touched everything lightly.

It pointed out that those answering the questionnaire were in general agreement that repentance toward God and faith toward Jesus

Christ were essential conditions. It pointed out agreement on the point that enforcement of any creed was alien to the Baptist doctrine of liberty of conscience and of the interpretation of the Bible.

"The form of immersion must be retained," said Dr. Coats, "We must make more of baptism, not less, if it is to retain its place and function in the Christian experience, and that 'more' is surely in the direction of a humble and earnest willingness to be led by the New Testament teaching, and most of all when it rebukes Baptist failure to assimilate it."

As to church organization, the report seemed rather vague, simply giving a resume of answers to the questionnaire. The answers were grouped into three divisions: "a. The normal, or intermediate position." (We call it open communion). "b. The 'rigoristic' group were strongly convinced that the logic of our position required 'close' communion, as well as close membership . . ." "c. The third group, which we may call 'broad' . . . defended both 'open' communion and 'open' membership, and open everything else."

The "touchy" question of church union, (in the report called "reunion") seemed to indicate a majority of questionnaire replies as against organic union "which it was felt by almost all, would ultimately impair the truths for which Baptists stand . . . a minority felt federation to be an urgent need."

In conclusion Dr. Coats said: "We are sometimes told that, if this is true, Baptists ought to prove themselves better Christians than those of other types. We agree that they ought, so far as the clearer maintenance of a cardinal truth shapes their lives. But generalized judgments on the quality of Christian lives are not within our right or power to make, and they merely involve many social and historical factors besides that of the possession of truth. Moreover, as we have indicated in this report, there are truths in the possession of other Churches, which Baptists need to learn and to apply. That is certainly an argument for closer co-operation and the humble and diligent submission to the influences of personal contact with Christians of other types. We may be permitted to doubt, however, whether it is an argument for organic reunion of the kind which would subordinate truths to institutions."

But, on the larger arena of history, Baptists may fairly claim that their contribution to the work and witness of the whole Christian Church of Christ, they have been pioneers, viz. in the achievement of religious liberty and in Christian evangelism. The witness of Thomas Helwys in 1612 to the right of every man, whatever his creed, to free and direct relation to God, unfettered by the intervention of any king or magistrate, is now a commonplace in the free countries of the world. Let us not allow men to forget that it was a Baptist who first gave that witness in England at the cost of his liberty and apparently of his life, and that this witness, through the link of his follower, John Murton, inspired the testimony of Roger Williams in

America, with all its great historic consequences. Similarly, it was the evangelistic passion of William Carey in 1792 and of Adoniram Judson in 1814 which brought Baptists into the forefront of modern missionary enterprise, and served to quicken the similar activities of other branches of the Christian Church. In our own times, these two great lines of service have been represented by John Clifford and Charles Haddon Spurgeon amongst a host of other notable men all over the world. These are no mean contributions to have made to the common purpose of the whole Christian Church, and they are surely not to be separated from the genuine Baptist emphasis on the vital truth of personal faith. So long as that truth is vital amongst us and so long as the world is what it is today, our existence as a separate communion is amply justified and we cannot but believe that the Holy Spirit will inspire and guide us to make further contributions to Christian unity in the highest and fullest sense even if we are the last to consent to absorption into any common form of organization.

Dr. H. W. Tribble of Louisville, discussed the report and emphasized the fact that separation of church and state is essential to Christian unity. He said:

"It is impossible to have either true religion or true government without leaving church and state each to its own sovereignty."

Discussing "The New Testament Doctrine of the Church," Dr. John R. Sampey was clear, logical and heart-warming. We hope to publish this address in full in a later issue.

Dr. D. J. Evans, Rochester, N. Y., spoke on "The Church as a Field." He emphasized the fact that the church must produce and reproduce the ideals linked with Jesus.

"Whenever the Gospel has been preached there has always been evidence of cleansed and uplifted lives," declared Harry L. Taylor of London, who spoke on "The Church as a Force." "Slavery has been overthrown, human freedom has been safeguarded and a new respect created for the rights of the individual . . . Bad as the world is it

would be infinitely worse but for the presence and influence of the Christian Church . . . We may find then that what is really necessary is not more effective organization but more whole-hearted consecration . . . How many members of our churches can say they ever introduced someone to the Lord?"

Though speaking through an interpreter, Rev. F. Rockschie of Berlin, made a hit with the crowd as he said that though he did not understand the language of the speakers, he understood their spirit. His subject was, "The Church as a Fellowship."

He declared that: "It is only in the fellowship of the church that we come face to face with the living Christ."

He named the rules for applying the fellowship of the Church:

1. Do not think anything that folk may not know.
2. Speak nothing that all people should not hear.
3. Do nothing that all people may not see.

"According to Paul's letter to the Philippians the Church is:

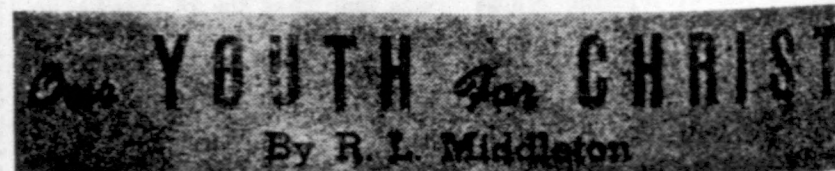
- "1. A fellowship in the Gospel. 1:5.
- "2. A fellowship in the Spirit. 2:1.
- "3. A fellowship of Suffering. 2:5-1.
- "4. A fellowship of example. 3:15.
- "5. A fellowship of Peace. 4:4-7.
- "6. A fellowship of Power. 4:13."

## The Street Service

The rich and the ragged huddled together Wednesday noon as much of downtown Atlanta, augmented by many Alliance messengers, jammed the busiest street of Atlanta for an old time revival service.

Georgia's Governor, Atlanta's Mayor, and others high in official life, joined the clerks and the stenographers, the rich and the poor, the bankers and the beggars, in singing praises to God, and in listening to an old time revival sermon.

Positive proof of the drawing power of the Gospel was seen as hundreds, unable to find room on the street, crawled out on window ledges of nearby office buildings to hear a soul-stirring and heart touching message by Dr. C. Oscar Johnson of St. Louis.



Mr. Middleton has collected many choice stories and illustrations from various sources and has carefully combined them with Scripture passages and themes so that they enhance rather than obscure the biblical messages. Each is deeply spiritual in tone, and many are definitely evangelistic. It is full of appropriate and helpful material for Intermediate department programs.

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